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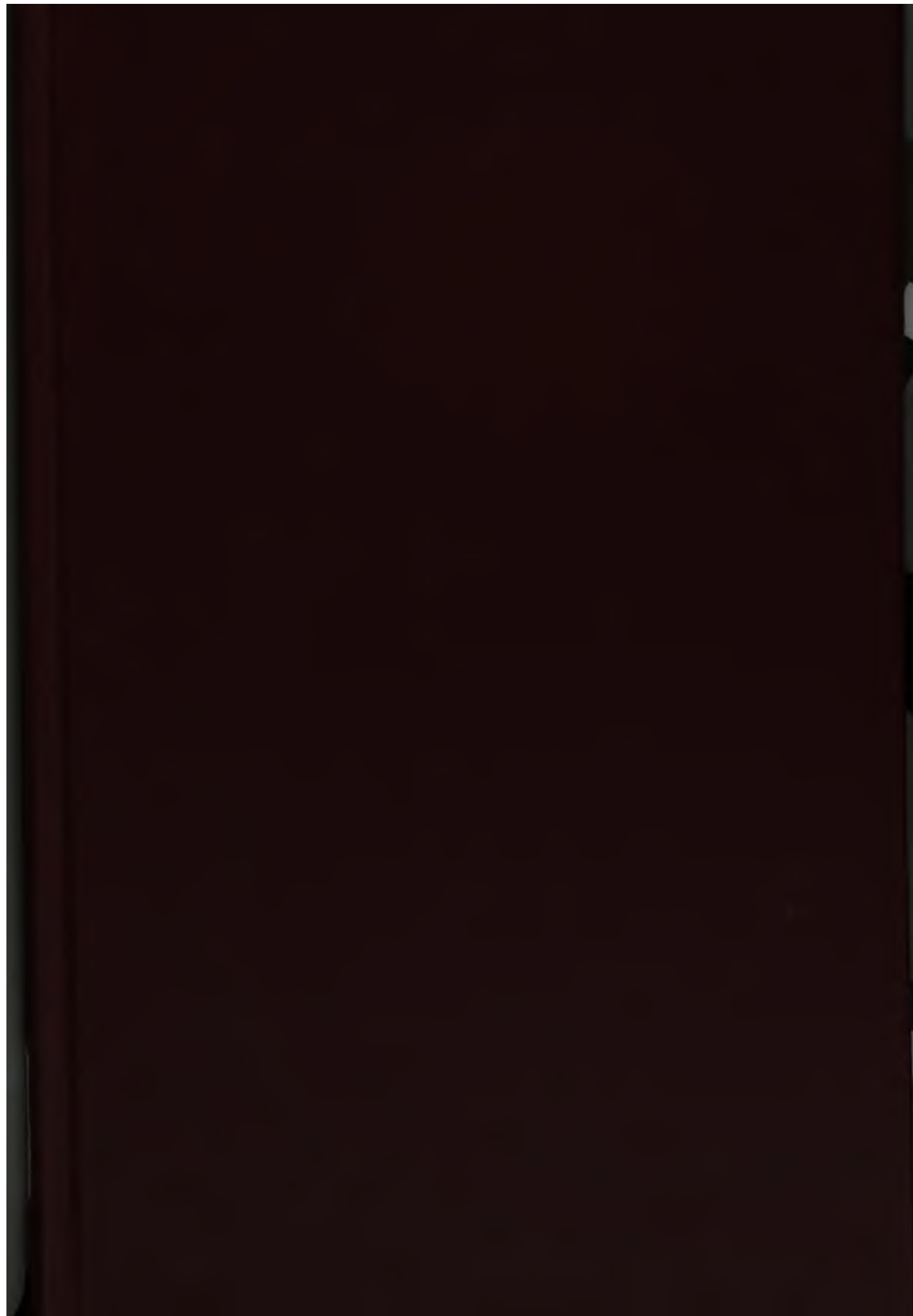
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The Imperial University at Taiyuenfu, Shansi.

TAIYUENFU; HISTORICAL AND MYTHOLOGICAL.

By PROF. L. R. O. BEVAN.

TAIYUENFU is the capital city of the Province of Shansi. Its early history is lost in the remote ages of the past. Four thousand years ago, says the native scholar, Taiyuenfu was a city of note, walled and gated, the home of kings when Abraham had not yet left his father's tents in Haran.

At the present day, in outward appearance, it differs little from other Chinese cities. Surrounded by massive walls, and guarded with formidable gates, forty *li*, some thirteen miles, round is the common report, but eight is nearer the mark.

The glory has departed from the ancient capital and now nearly half the city is unbuilt upon and below the ground are broken bricks and stones and tiles, fragments of houses that stood, perhaps, before the flood.

The Shansi native, like his countrymen elsewhere, is an agriculturalist, and famine and opium have decimated the people and robbed them of their wealth. From twenty to twenty-five thousand is about the present population of Taiyuenfu. The shops are mean, the buildings poor, and the streets are wide for China and not dirtier than one expects after a few years' residence inland.

It is the capital city and so has twenty-five civil and four military *yamêns*. Governor, treasurer, judge, magistrates, and all the host of officials congregate here, administering to the needs of eight millions of people. The Shansi banker is known from Canton to the furthest north, and this city boasts of seven large banks and some fifty smaller ones or cash shops. Alas! the opium trade forms a staple industry, two hundred and fifty shops for a population of twenty thousand; the tea shops number two, and still some people declare that opium does no real harm to China. Mark this deserted village, see that land but half tilled, watch that swarm of beggars. The

common saying is, "twelve men out of every ten" smoke opium, and are, consequently, unable to work. In thirty years by famine and opium the population has dropped from fourteen to eight millions.

It is a religious city and possesses four hundred and more temples, and still they are building. It boasts an arsenal, ten military camps, five hundred policemen, three suburbs, and a lake or inland sea. The middle of this lake has no bottom, so the story runs, and reaches to the ocean; here dwells a gigantic tortoise that holds in his keeping the good fortune of the city.

Situated in the main high road from Peking to the Western Provinces, Taiyuenfu must become, when railways are opened up, a city of great importance. Already a railroad is being built from Taiyuenfu to Chengting, which city connects by rail with Peking and Tientsin on the coast. Shansi is one huge coal field and possesses enormous deposits of iron ore. Agriculture will yield to mining and the old fame of Taiyuenfu will return with added lustre. Baron Richthofen gives it as his opinion that the world, at the present rate of consumption of coal, could be supplied for thousands of years from Shansi alone.

In the future, Taiyuenfu must become one of the richest and busiest centres of the North and perhaps it is not unfitting that here is being tried on a somewhat large scale an experiment in Western Education.

Of the Educational Institutions in the city there are several. An agricultural college under Japanese control, a military college, and a police institution in embryo. There are three Chinese middle-grade schools, two of which have no pupils, and some fifty small private establishments.

Modern universal education is China's need, not Chinese ancient education carried on in the old way that kills all original ideas, and only trains the memory—the repeating over the sayings of the old-time sages, and the never-ending comments of disciples; the beautiful writing and essay moulding cast in the same old fashion, that became fixed and unalterable thousands of years ago, when officialdom or wealth can win the prize whether scholarship be there or no—but education that trains the mind to think, that trains the body to act, carried on from day to day, from month to month, from year to year, hard work and healthy play, honest effort and fair reward.

This is China's need, knowledge of the best kind given in the best way. It is a case of arrested development. Remove the obstacle that stands in the way and China with its hundreds of millions, its unlimited resources, its patience, its endurance, will become a great, a powerful, an enormous factor to be reckoned with in the world's history.

The foreigner has come to China and has come to stay, not because the Western armies insist that the Western representatives shall reside in Peking;



TAIYUENFU

not because Western capital insists that it shall find its interest within China's shores; not because the Western missionary will obey his Master's summons to go to every land even if it be to lose his life, but because the Chinese people will have more knowledge, and this they cannot get unless the foreigner be there to teach, whether he be ambassador, merchant, missionary, or professor. It has thus become possible now to have one of the leading modern universities in China in the city of Taiyuenfu.

BOXER MASSACRES IN TAIYUENFU.

By E. H. EDWARDS, M.D.

THE events connected with the Boxer movement so far as they concerned Peking and neighbourhood, are known more or less throughout the civilized world, while but few realise that during that terrible summer of 1900, in the province of Shansi alone, no fewer than one hundred and seventy-one foreigners were massacred. The city that suffered most was Taiyuenfu the capital, where forty-six were killed, of whom thirty-four were Protestants—ten men, thirteen women, and eleven children—and twelve Roman Catholics.

In this city, mission work had been carried on since 1876, and the medical work commenced by the late Dr. Harold Schofield in 1882 had been continued almost without interruption up to the very day of the outbreak, June 27th, 1900.

At that time there were, unfortunately, no fewer than forty-six foreigners living in the city—Protestant and Roman Catholic—and a few days afterwards, on July 8th, they were joined by a little band of seven others who had been brought as prisoners from the neighbouring city of Shouyang.

The Boxer leader, Yü Hsien, arrived as Governor of the Province in the middle of April, 1900, bringing with him teachers of the Boxer arts from his former seat of government. The people, up to that time noted for their docility, at once began to be alarmed and unsettled by the falsehoods circulated concerning foreigners and their followers, but it was not until the arrival of that terrible Edict from the present Dowager-Empress, "Kill all foreigners, even if they attempt to return to their country, kill them," that any serious animosity was shown towards the missionaries. Notwithstanding the many wild rumours, so little was anything serious anticipated that Dr. Lovitt, who was in charge of the hospital, had seen patients on the morning of the very day of the outbreak, and a lady left the hospital compound with her little son about five in the afternoon to pay a friendly call.

The murderous Edict had, however, begun to do its deadly work, though posted up only a few hours before, and by eleven o'clock that evening all the buildings on the hospital compound were in flames, the missionaries had to fight their way through an angry mob to the house of another missionary, and one of their number—a Miss Coombs—had obtained a martyr's crowns through the flames, having nobly gone back, unknown to her companions, to assist two of her little pupils to escape.

All crowded into one compound, and little is known as to how the next few days were spent, the letters during that period being subsequently destroyed by the officials lest they should contain incriminating evidence; but it is known that on Saturday, July 7th, they were taken to another house by order of the Governor, where they found the Roman Catholics already located. From some Chinese Christians, who bravely remained with the missionaries almost up to the last, it was ascertained that there was no indication of immediate danger until the afternoon of Monday, July 9th, when the Governor suddenly appeared with some soldiers, arrested all whom he found within the gate of the house, foreigners and Chinese, had them taken to the front courtyard of his own palace and there slaughtered before his eyes.

At the same time the little party from Shouyang were awaiting a like fate. They had only arrived in the city the day before, after many vicissitudes and dangers. On reaching Taiyuenfu on the Sunday afternoon they were cruelly separated, Mr. Pigott with his son and Mr. Robinson being put in the men's prison, while Mrs. Pigott, Miss Duval, and two little girls were placed in the quarters allotted to female prisoners. On the Monday afternoon they too were together summoned to the Governor's yamên and there met the same fate as the others.

Thus, as regards the district of Taiyuenfu, the two English Missions were almost completely wiped out in one day. As soon as things quieted somewhat a few Roman Catholic priests, who had escaped by hiding in the recess of the hills among their converts, returned to Taiyuenfu, but it was not till the following year that Protestant missionaries were allowed to return; and the first party to reach the city arrived by a strange coincidence on July 9th, the anniversary of the massacre. A few day afterwards memorial services were held near the scene of the martyrdom and at the martyrs' cemetery outside the city, and since then three other memorials have been erected—one on the site of the house where the missionaries were arrested, a second near the scene of the massacre, while the third is erected outside the south gate of the city, near the spot where the martyrs' remains were allowed to remain for nearly six months without any effort being made by the local authorities to have them recovered and interred.

Comparatively few Chinese Christians met a martyr's death in Taiyuenfu itself, but within a radius of about fifty miles quite a number, men, women and children, heroically met death rather than deny their faith.

THE IMPERIAL UNIVERSITY, SHANSI.

By PRINCIPAL MOIR DUNCAN.

THE UNIVERSITY was originated in the settlement arrived at regarding the cases that arose out of the Boxer troubles of 1900.

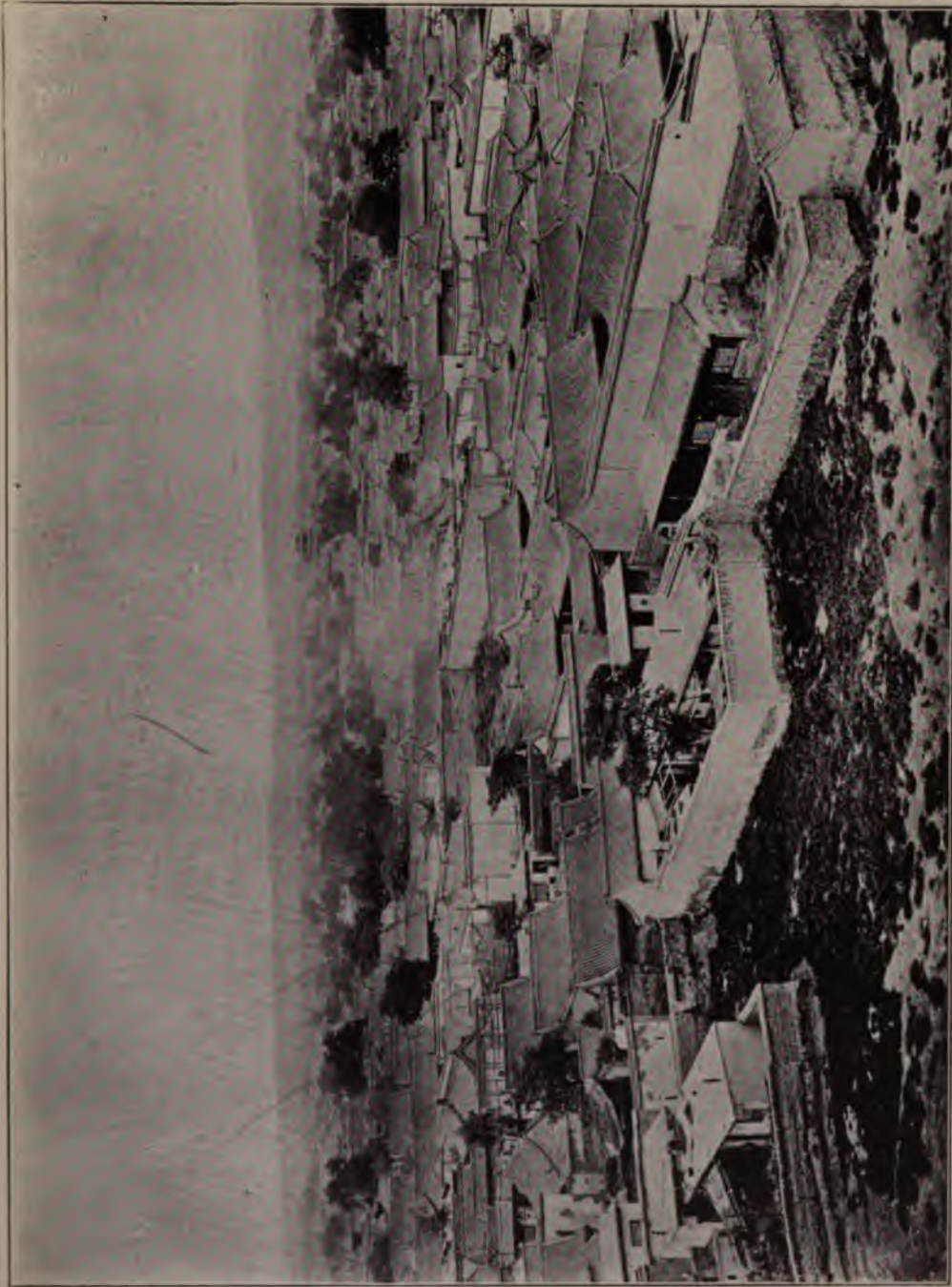
Dr. Timothy Richard was asked by the Chinese Plenipotentiaries to aid them to come to an agreement with the Foreign Powers as to the reparation to be made for the massacres in the Province of Shansi. After having consulted the various missionaries in Shansi he proposed that, instead of indemnities for the lives of those missionaries who had been murdered in the outbreak, the Government pay annually for ten years the sum of fifty thousand taels (about twenty-five thousand gold dollars) as a fine, towards the expense of founding a University for the Province and so end the ignorance which had been the prime cause of those outrages.

The administration of the Institution and its funds was to remain wholly in the hands of Dr. Richard, for the period of ten years, after which time it revert to the Provincial Government.

Before this idea could be carried out the Imperial Government had issued several Edicts for the establishment of Governmental Universities. When then in the spring of 1902 Dr. Richard reached Taiyuenfu, the capital of the Province of Shansi, he found that already steps had been taken to establish an Educational Institution along the lines of the one he had contracted to initiate. There being neither funds nor students for the efficient carrying on of two rival colleges in the same city, negotiations were started with a view to amalgamation. After prolonged deliberations a new contract was made out and by it the two Colleges became one University and the deeds were ratified by the Imperial Seal.

It was stipulated that the College proposed to be started by Dr. Richard undertake the supervision and control of all Western subjects of study, and form the Western department of the University, while the one already started would confine its work to Chinese studies and form the Chinese department of the University. That contract forms the constitution of the present institution.

The monies, management, and finance of the Western department are under the control of foreigners, while the finance and control of the Chinese department are under the superintendence of the Chinese themselves.



VIEW OF THE UNIVERSITY, FROM WALL, LOOKING N.E.

In the Western department the course of studies is planned for six years; three years of preparatory work and three years of special study in any one of the following subjects: law, science, medicine, language and literature, or engineering.

At present there are two hundred and five students and the following subjects are being taught mathematics, English, chemistry, physics, drawing, zoology, geography, physiology, law, history and gymnastics.

All students must have the *Sints'ai* (Chinese B.A.) degree and pass an entrance examination. They must be under thirty years of age and contract to pursue a course of at least three years.

Each receives a monthly allowance from the Government of from two to eight taels, say \$1.50 to \$5 per mensem (from 75 cents to \$2.50 gold).

At the close of the third year, certificates will be granted only to such as have qualified for entering the special course in any one of the five subjects stated above. At the close of the sixth year examinations will be held to determine the fitness of the student for a Government degree in either one of these subjects: law, science, medicine, or engineering.

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The Institution was created a Provincial University with the right to confer degrees that shall be recognized by the Government. All graduates shall be eligible for office and hold equal privileges with those who graduate from Peking.

The studies are divided into two courses:—

1.—A preparatory course of three years during which the students shall be taught such preparatory subjects as are necessary for the matriculation examination in the London University. Those students who, upon examination, attain a sufficiently high standard, shall be awarded a certificate entitling them (*a*) to employment as teachers in Government Schools, or (*b*) to enter upon any special course of study to qualify for graduation.

2.—A graduation course of three years during which the students shall give their undivided attention to one of these subjects: law, science, medicine, language and literature, or engineering. If any student attain a sufficiently high standard, determined equally by the proficiency of his three years' work as by the results of his final examinations, he shall be granted a Government degree in correspondence with his special study.

DESCRIPTION OF BUILDINGS.

By PROF. MYRON H. PECK.

THE limits of choice for the design and general dimensions of the buildings for housing the Imperial University of Shansi were restricted by a number of conditions. At the time that consideration of the plans was begun the site had already been acquired by the officials. Roughly speaking, this site was a rectangle about 720 feet east to west by 810 feet north to south, situated in the south-east quarter of the city. The south face is about a hundred yards from the south wall of the city. The land between the city wall and the site is vacant, and a part of it has since been acquired as an athletic field.

It was decided to divide the site into quarters by north and south lines, the western quarter to be used for dormitories, the next for an Assembly Hall for the common use of the Western and Chinese Departments, and the buildings for the Department of Western Learning. The main entrance was to be on the south side.

The buildings desired for the Western Department were a reception hall, to contain a reception room for officials and the principal's office, buildings containing lecture rooms for law, literature, science, medicine, chemistry, and engineering, with necessary offices for the faculty, laboratories for chemistry and physics, and a room for drawing classes, library, museum, and gymnasium; besides residences for the foreign faculty and the bachelor members of the Chinese staff, with all the necessary servants' quarters. It was necessary to

have an entrance court that would satisfy Chinese ideas of the style suitable to an Imperial University; this required waiting-rooms for the under officials who accompany the Governor and other provincial officials on all occasions, and housing for their sedan chairs and runners in bad weather.

Knowing the land available and the general requirements for floor area, the next step was to decide on the style of building best adapted to the circumstances. Two-story buildings could not be used because the Chinese Department did not wish to have them, and the officials thought it best to have the two departments as nearly uniform in appearance as possible. For the same reason it was advisable to follow the ordinary Chinese style of exterior as closely as was consistent with utility. The ordinary Chinese plan is merely a system of courts formed by buildings of one room deep only. Rooms facing east and west are very warm in summer, and as Chinese custom requires a long vacation at the New Year and, therefore, the summer terms must be long, it was decided to have the main face of each building on the south side.

Next came the questions of material and labour. Taiyuenfu being shut in by mountains, and having at present no railway connection with the coast, it was impracticable to import building materials, and the local market can furnish only timber of a very indifferent quality, bricks that are porous and very soft, building stone at a prohibitive cost, and no other roofing material than tile of quality similar to that of the brick. The labour market, also, is not normally well supplied with skilled workmen, and there being at that time an unusual amount of building going on, the demand far exceeded the supply. A consideration of these circumstances made it apparent that the best plan was to adopt Chinese methods of building entirely, with the exception of doors and windows. Improvement in building methods could have been made if the contractors could have been persuaded of their value, but the contract being let on the main dimensions of the buildings it was impossible to insist on anything more than a fulfilment of the specifications by any methods the contractors chose. The single exception was in the case of the assembly hall, where a large hall with a clear span was wanted.

The type of building adopted has a width of thirty feet and a length varying from one hundred and one hundred and forty feet. The height from floor to eaves is about twelve feet; the floor is three feet above the ground surface, and the roof has about quarter pitch. The exterior is of blue-gray native brick, and the roof of tiles of the same colour. There is a verandah about six feet deep along the south of most of the buildings.



BUILDINGS OF WESTERN DEPARTMENT NOW UNDER CONSTRUCTION.

Briefly described, the proposed buildings, now about half completed, are as follows:—

The assembly hall is one hundred feet in the clear. The height, floor to bridge, is thirty-seven feet clear in the centre of the hall and seventeen feet at the sides. A six-foot verandah surrounds the building. The interior space is undivided, except by the platform at the east end, flanked by two small dressing or retiring rooms. In order to obtain a clear span a composite truss of wood and steel was used to support the roof. This is the first roof of the kind in the interior, and to convince the officials of the practicability of the design, a model on a scale of half-an-inch to the foot was first made and shown to them. All members were made as nearly as possible to scale, the steel tension members represented by wire and short bolts by pins. As all the steel had to be bought in Shanghai and carried nearly two hundred miles by camel from the end of the railroad journey, the cost was too great to admit of the general use of steel in the other buildings. The hall will be heated by hot air flues filling the entire space under the brick floor, supplied by four coal fires under the verandah, a Chinese method that works excellently when close control of the temperature is not necessary. A clock tower over the centre of the building with a tower clock has been promised by the local officials. It is intended that this building shall be used for popular lectures to the literati and college expectant officials as well as for the ordinary public functions of the University.

The library, engineering building, and gymnasium are each one hundred feet long by thirty feet wide, subdivided like all the other buildings except the assembly hall; they are of Chinese construction, the roof being supported by queen post beams. The roofs are of tile bedded in clay spread over thin boards, which are supported by small rafters running from purlin to purlin. The floors are of square brick laid on beaten earth. The only departure from Chinese style is in the doors and windows, which are of foreign pattern. The library will contain a reading room, reference room, and storage room for books. The engineering building contains a lecture room, drafting room, small rooms for surveying instruments and drafting materials, and office. The gymnasium consists of one room seventy feet by thirty feet, and four dressing rooms, two at each end.

The reception hall contains only the principal's office and a reception room for visiting officials. Owing to the official character of the Institution it is necessary to have a formal reception room which can be used at any time, without interfering with college exercises or the work of the principal's office.



BUILDING OF CHINESE DEPARTMENT AND DORMITORIES FOR STUDENTS.

In the rear of the principal's office, or reception hall, are rooms for the bachelor members of the Chinese staff of instructors, arranged in three suites for two men each, with servants' rooms in the front yard, an arrangement entirely Chinese.

Back of these rooms again is the building for law and literature, one hundred and forty feet long by thirty feet wide, containing two lecture rooms with offices for the professors, and a large central room to be used as a University museum. It was hoped that an entire building could be devoted to this use, and a good collection of the flora and fauna, as well as specimens of the mineral resources of the province, stored there, but lack of space made it seem advisable to reserve only this one room for the present.

The building for science and medicine is practically a duplicate of that for law and literature, but the central room will be used as a physical laboratory. It is hoped that a clinic can be established in time just outside the present grounds, so as to be accessible to the medical students.

The chemistry building is one hundred and twenty-five feet by thirty feet, containing a lecture room, office, laboratory for a class of forty, and smaller rooms for weighing and other special work.

The residences for the foreign faculty consist of a single house for the other members of the staff. Each house is **I** shape, the stem of the **I** being a covered passage way, and the seriffs houses of the ordinary Chinese or bungalow style, twenty-four feet deep. This again was an adaptation of the common courtyard, discarding the east and west buildings.

While these buildings can make no claim for comparison with those of the universities of Western lands in size, beauty or, it is to be feared, in durability, they are a long step in advance of those of the classical Chinese college in utility. With the advent of the railroad in three or four years, it is hoped that the need for the wider spread of rational and real "education" may be recognised by providing facilities for more students, and then another step in the improvement of the buildings may be taken.

PSYCHOLOGICAL.

By PROF. E. R. LYMAN.

It should be remembered that Shansi University differs from all other colleges in China in that the students have already taken their Chinese degree, are well grounded in their own learning, and can give their whole time



STUDENTS, PROFESSORS, AND CHINESE DIRECTOR.
TAKEN AT THE ANNIVERSARY OF OPENING, JUNE 17TH, 1903.

to Western subjects while at the University. Thus it may be said that the University is an attempt to superpose a Western education upon a basis of a Chinese one.

Thus far the experiment has been thoroughly justified, since most of the students have proved themselves to have alert and trained minds and to be very quick to grasp the ideas of Western education. But it has not been uniformly so, and the following instances may not be uninteresting as showing some effects of present day scientific ideas upon Chinese minds educated according to the methods which have prevailed in China for ages.



PRINCIPAL DUNCAN AND FOREIGN PROFESSORS.

In discussing the question of the search for the North Pole, one man suggested that when the ship had got as near as possible to the pole, it might be possible to see it with the aid of the telescope. Another man thought of the expedient, but remembered that the curvature of the earth would make it impossible. He finally concluded, however, that it might be

accomplished with the aid of a balloon. The North Pole question seems to have stirred their minds considerably, for still another man thought it would be simpler to first moderate the climate of the Polar regions by *planting trees along the way there, and by diverting the Gulf Stream in that direction.*

In answer to a question as to why bodies do not fall off the earth, one student thought it must be "*because of the goodness of God.*"

One question in physiology had to do with the composition of the blood. All one man could remember of the corpuscular structure of the blood was "*that it contained several tens of small insects and fishes and dragons not a few.*"

SPECIMEN QUESTIONS IN ELEMENTARY BIOLOGY.

- 1.—Explain how leaves are the mouth and stomach of plants.
- 2.—What elements of a plant's food enter through the leaves?
- 3.—It is a common idea that plants get most of their food through the soil. Is this correct?
- 4.—The main dependence of plants is upon air and water. Explain how.
- 5.—Why may it be said that all living matter upon the earth depends ultimately upon the leaves of plants?
- 6.—Explain how the plant food produced by the leaves is transported to the various organs of the plant.
- 7.—What are the different parts of the flower and the function of each?
- 8.—Tell what you can of the dispersion of seeds of plants.
- 9.—Tell what you can of the coffee-plant, where cultivated originally and at present? how prepared for use?
- 10.—What elements enter into the food of plants, and how does the plant obtain each?
- 11.—Explain the statement, "coal is stored-up sunlight."
- 12.—Explain in detail the function of leaves.
- 13.—Explain in detail the function of flowers.
- 14.—What is the habitat of the lion? how many species?
- 15.—How do the genera deer and antelope differ?
- 16.—What different species of camel are there? where found?
- 17.—Are bats birds or animals, and why?
- 18.—What differences are there between seals of the Atlantic and the Pacific?
- 19.—Where is the beaver found? what are its habits and character?
- 20.—Which of the following animals are not native in the Western Hemisphere but were brought by Europeans—horse, cow, deer, ape, sheep, pig, antelope?
- 21.—What mammals are found native in Africa?
- 22.—Tell what you know about the kangaroo, where found and habits?

- 23.—How many species of monkey are there? into what classes are they divided? how do these classes differ?
- 24.—What are the principal divisions of vertebrate animals?
- 25.—In the study of birds what is meant by the Neo-Arctic Region?
- 26.—How many genera of raptorial birds are there? name them.
- 27.—What is the origin of the domestic fowl?
- 28.—Tell what you can of the ostrich family.
- 29.—Why are kingfishers relatively scarce in the north-temperate zone?
- 30.—What are the name and habitat of the largest of the flying birds?

ATHLETICS AT THE SHANSI UNIVERSITY.

By PROF. R. W. SWALLOW.

To the average Anglo-Saxon one of the chief errors of omission in the curriculum of a Chinese University is that no provision is made for physical exercises or athletics.

The *mens sana in corpore sano* principle entirely absent, and there are none of the traditions which hang round the famous contests of bygone days and stimulate the undergraduate to add his name to the list of those who have distinguished themselves in victory or defeat.

When the Shansi University was opened, however, it was wisely decided that not only should the students be taught the Western sciences, but that something should be done to make them healthy, able-bodied citizens of the future, fully able to hold their own in whatever circumstances they might be placed. Drill and gymnastics were started and then some daring spirit proposed that, as the University possessed a football, the students might be taught the wonders of association football.

It was a bold step to ask staid Chinese literary graduates to rush about like madmen after a ball, but perhaps the very novelty of the thing gave it its first success and very soon the game became quite popular.

It so happened that the then Governor of Shansi, H. E. Chao Erh-sên, was an enthusiastic advocate of athletic exercises and in some very valuable addresses he encouraged the students to take them up in earnest.

One thing led to another and soon tennis, croquet, quoits, jumping, and tug-o'-war were added to the programme.

At the anniversary of the opening of the College athletic sports were held and they proved a success in every way. In fact, the enthusiasm of the students during the various contests astonished those who knew China when things were not as they are now.



ASSISTANT PROFESSORS, ETC.

It is to be hoped that other universities in China will follow this example and that the Chinese student of the future may be something more than a mere classical fossil, unable to do anything out of his own particular sphere and content to stake everything on the weight of his learning.



THE UNIVERSITY TRANSLATION DEPARTMENT, SHANGHAI.

PROVINCIAL EDUCATION, SHANSI PROVINCE.

By PRINCIPAL MOIR DUNCAN.

WITHIN the past three years there has been a decided change in the educational régime of Shansi Province. About the time the Court returned to Peking from Hsian a series of Edicts were issued commanding a reorganization of the educational system of the Empire. A Minister of Education was appointed in Peking, a Central and Imperial University was to be reorganized in the capital, a Government University was to be established in every province, and agricultural, commercial, medical, mining,

and other colleges were to be opened at suitable centres. To assist in carrying out these extensive reforms educational specialists were engaged from Japan. Under their guidance the Minister of Education drew an elaborate and detailed scheme for national education embodying graded courses of studies for elementary, middle, advanced, and normal schools, and special courses for

universities and technical colleges.

That extensive programme received the Imperial sanction and was forthwith printed and circulated as a "Yellow Book" among all the higher officers of the Empire.



DISTRIBUTING PRIZES AT
THE ATHLETIC SPORTS.

As a result partly of that scheme, and partly because bound by an agreement with Dr. Richard to establish a University, the Provincial Government of Shansi made an earlier start and further advance

in educational reform than any other province, Chihli excepted. In June, 1902, an Imperial University was opened. It consists of three departments. (1) A Chinese department for the prosecution of purely Chinese studies, with 200 students. (2) A Western department for exclusively Western subjects. In this department there are 200 students, six foreign professors, and eight Chinese teachers. Instruction is at present given in the following subjects:



MEMORIAL TO MARTYRED MISSIONARIES ERECTED
BY THE CHINESE GOVERNMENT.

mathematics, history, English, physics, geography, physiology, biology, drawing, chemistry, and gymnastics. Only the Chinese language is used.

(3) A preparatory department where there are a hundred students waiting to enter one of the other two departments.

In the provincial capital there is an educational bureau controlling the new education of the whole province which at present consists of the following :—

Eighty-one elementary schools established in as many district cities. The course is for three years and the subjects are Confucian morals, Confucian classics, Chinese composition and characters, Chinese history, geography, arithmetic, and gymnastics. One of the Chinese subjects may be displaced by either commerce or agriculture at the discretion of the magistrate.

Eight middle schools established in as many prefectural cities. The course is planned for four years and the subjects are Confucian morals, Confucian classics, Chinese composition, mathematics, history, geography, foreign languages (English, and either French or Japanese), drawing, general science, physics, chemistry, and gymnastics. So far no high school has been established, nor any normal college opened.

In the capital (Taiyuenfu) there are the following special colleges :—

1.—An agricultural college with 100 students under tuition of two Japanese Professors, one for agriculture and another for forestry.

2.—A Manchu college for Manchus only.

3.—A college for expectant officials who are supposed to study law and government and be examined once a month. Promotion to depend on the result of examinations.

4.—A military college with 120 students and eight teachers. One for English, one for German, three for Chinese, and two for drill.

5.—Police training institute with two Japanese instructors.

Although the present educational programme is utterly inadequate for the needs of eight millions of people it is, nevertheless, a decided advance on the former purely Chinese education. Actual drill and language study are a great advance on hurling the discus and shooting an arrow, so mathematics and science form a great improvement on the fossilised curriculum of the ordinary school.

TRANSLATION DEPARTMENT.

THE Imperial University having been established in Taiyuenfu the first need was suitable text books. As these do not exist in the Chinese language,

a translation department was established in Shanghai under Dr. Richard's immediate supervision. The staff consists of ten Chinese translators, and one foreign superintendent.

The following works have been translated: "The Wonderful Century," by Russel Wallace; "Myer's Universal History"; "The Twentieth Century Atlas of Popular Astronomy"; "Evolution, by Edward Clodd"; "Introduction to the Study of Science," by Lord Brougham; "Utopia and the new Atlantis," from Morley's Universal Library; "Remsen's Chemistry"; "History of Commerce in Europe"; "Physical Geography," by W. and K. Johnston, Edinburgh; "Tables of Chinese Chronology from the Chow Dynasty," compiled by Theodore Wong; "The Progress of Seven Great Nations in Education, Arts, and Commerce," with illustrative diagrams.

The following works are being translated; "Rimbaud's History of Russia"; "Chambers' Biographical Dictionary"; "Mulum in Parvo Atlas of the World"; "Text Books of Tokyo Normal School," translated from the Japanese language; "Arithmetic," two volumes; "Mineralogy for Beginners"; text book on "Botany"; text book on "Physics."

A list of biographical and geographical names has been transliterated, so the terminology of books translated for the University will exhibit that uniformity which is so markedly absent from the translations now published in Chinese.

It is hoped that the clamant need of Chinese students for suitable help in their studies will, through the work of this department, be gradually in a measure supplied.



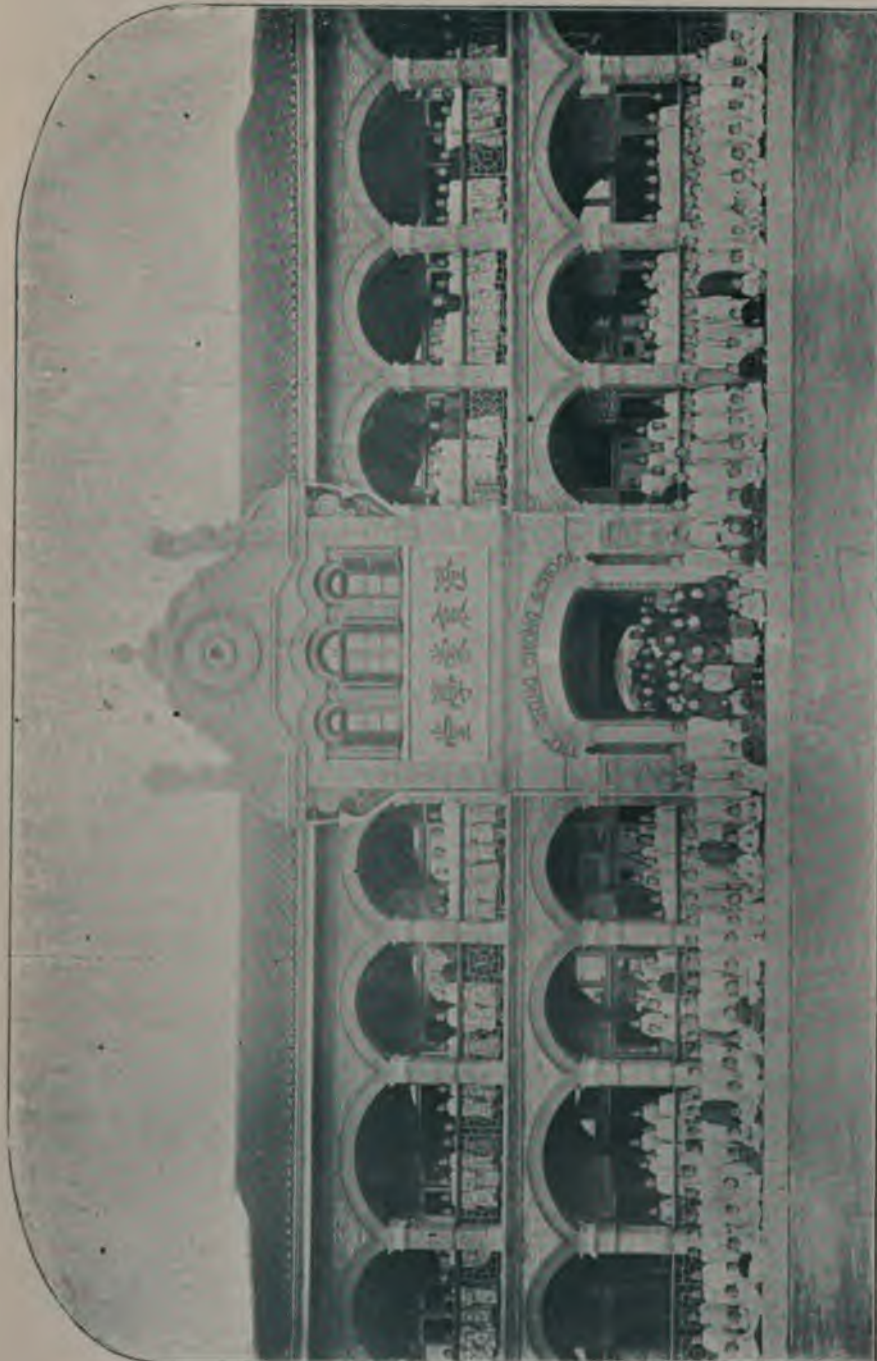
Educational Benefactions of Wealthy Chinese.

By JOHN C. FERGUSON, B.A., PH. D.



THE most conspicuous example of a single gift to modern education in China by an individual is that of Mr. Yeh Ching-chong of Shanghai. Himself a man of humble origin and scant education, he came from Ningpo (Chinhai) to Shanghai in his youth and shared in the splendid prosperity of this rapidly developing city. His firm of Ching Chong on Broadway opposite the Old Dock is one of the oldest and largest local dealers in iron, wood and general shipchandlery. Mr. Yeh amassed a large fortune which he kept invested in productive enterprises and to which he added steadily up to the time of his death a few years ago. In 1899 he decided to set apart Tls. 100,000 for the purpose of founding a school and he placed this sum on deposit in native banks. He purchased a site of 28 *mow** at the back of the Seward Road near the Chaofoong Road. His main object was to provide a good school for the children of the poor where they could receive a free education. The school was intended to be for day pupils and not to receive boarders. Unfortunately; before the buildings were erected and the school opened, Mr. Yeh died without seeing the fruition of his plans. He left an enthusiastic supporter in the person of his eldest son, Mr. Yeh Sung-ching, who added another Tls. 100,000 to his father's gift and thus made possible the completion of handsome buildings without the necessity of withdrawing too much money from the permanent endowment. The school was opened in February, 1901, and was called the Ching Chong Primary School by the son in memory of the name of his father. In this year of opening two other of Mr. Yeh's sons added to the efficiency of the school by guaranteeing to contribute Tls. 4,000 per annum, which allowed the head master to increase the number of pupils from the original number of 140 to 200. By charging a small fee of two dollars per mensem for those able to pay the numbers have increased to 300. The course of study is divided into three grades on the model of primary schools in Japan, each grade covering three years. A good staff of teachers is provided from among bright young literary men who have been trained in other schools or in Japan but no foreigner has ever had any connection with the staff. The school is in a prosperous condition and gives promise of permanent usefulness.

* 6.6 *mow* are equal to one Imperial acre.



CHING CHONG SCHOOL.

An earlier and much larger benefaction towards education was made on the initiative of H.E. Sheng Kung-pao by the combined efforts of two large Chinese commercial companies—the China Merchants Steam Navigation Company and the Chinese Telegraph Company—in founding the Nanyang College in 1897. At that time H.E. Sheng was the Director-General of these two companies and their largest shareholder. The benefaction was a pledge of Tls. 100,000 yearly to be contributed in equal proportion by the two companies and a gift from H.E. Sheng personally of 70 *mow* of land near the Kiangnan Arsenal as a site for the College. These pledges were confirmed in a Memorial to the Throne, and an Imperial Rescript was issued authorizing the foundation. The site given was afterwards considered



MAIN BUILDING.

unfavourable and a new site was purchased on the Siccawei Road where the present magnificent buildings were erected. The College began its work with the lowest grade of a preparatory school or gymnasium which had a three year's course of study. After the completion of the preparatory course, it was provided that students should enter the collegiate course of three years, during which they should be trained in some special department. Up to the present the collegiate work has not been fully organized as only one large class has yet completed the preparatory course. The buildings are able to accommodate 500 pupils and are fitted up in good modern style, being provided with water and electric light. At one time the number of

pupils was 400 but at present the number is only about 200. The original plans of the College have been delayed and may need to be much changed on account of the reduction of the yearly income made by the present Director General of the two Companies, H.E. Yuan Shih-kai, after memorializing the Throne. H.E. Yuan needed funds for other purposes and therefore reduced the income from Tls. 100,000 to Tls. 35,000, which is still by no means an insignificant sum. This reduction may stimulate the growth of an opinion which will require pupils to pay some proportion of the cost of their education, especially for their board and lodging. There are now three foreign professors and a large staff of intelligent young Chinese. The College has sent several students abroad to study in England and America. It has also prepared text-books and done no small amount of translation.

In Hangchow the Anting College was established in 1901 by the gift from a wealthy resident, Mr. Hu Tsao-tsing, of Tls. 60,000. The gift was reported to the Throne and Imperial sanction given to the project. The Governor gave encouragement to the school by providing buildings for it inside the city. A modern education is offered in conjunction with a thorough training in Chinese learning. It was planned at first to admit only sixty pupils but the number afterwards increased to eighty. The College has suffered lately from internal dissensions but when it has passed through this necessary stage there seems no reason why it should not have a prosperous career.

In Shaohsing a wealthy native of the place, Mr. Tao Sin-yuing, made a large gift by which the Tungyi College was established, but the amount of the gift has never been known. This College decided to charge school fees and fixed \$60 per annum as the amount. Foreign languages are taught and a general education given. It has also received Imperial sanction on the Memorial of the Governor.

In the city of Huchow, the centre of the silk industry, several of the local gentry combined to establish the Tsingki College, but the amount of money contributed and the method of its administration have never been made known to the public. This school became very well known among



MR. YEH SUNG-CHING
(Deceased 1901).

readers of the native press because of the socialistic tendencies of its pupils, but it has recently secured a new class and settled down to effective work.

My subject is thus rapidly exhausted for, after much correspondence within the last two months and many years of immediate participation in educational movements, I have not been able to learn of any other large benefactions by individuals. Colleges have been established by the Government and their funds provided for by the provincial treasury. In Wuchang an elaborate system of schools, from primary to high grade, has been established by the indefatigable Viceroy, H.E. Chang Chih-tung, while the same Viceroy during his brief period of office in Nanking laid plans for a very large Normal College which should be the centre for the educational work of the province. Everywhere throughout the country small donations have been made for the founding of small schools, many of which are designed to be schools for the children of the family clan. The amounts given for individual schools vary from two or three hundred taels to two thousand taels per annum, but the life of these schools depends wholly upon the will of the donor and is, therefore, more or less precarious. In my opinion the great number of these small schools is a truer index of the spread of a desire for modern education than the few large foundations. They are also characteristic of the democratic ideas of the Chinese and of their desire for local self-control. The weakness of these schools will be found in their lack of efficient supervision; neither do they work on any common plan nor provide a uniform standard by which their pupils can be admitted to high schools.

I have omitted reference to Mission Schools which up to the present time have been the most widely scattered and efficient of any. One generous instance of a single gift to a Mission School was that of Mr. Ahok, of Foochow, to the establishment of the Anglo-Chinese College under the Methodist Mission of that place. Having been made twenty years ago it remains an honourable and worthy example of true public spirit.



MR. YEH CHING-CHONG
(Deceased 1898).

It may be a matter of surprise that wealthy merchants from the Fukien and Canton provinces, who have made fortunes during their residence in the Straits and other foreign countries, have not been more generous in establishing schools in their own homes. The explanation of it probably lies in the fact that such men are reluctant to allow the amount of their wealth to be displayed or known by the public ; and they content themselves with building small schools for their own family. Another reason is that these two provinces which have produced the largest number of wealthy merchants in recent years are among the most conservative in literary matters.



The International Institute.

By GILBERT REID.

“THE dreams of a dreamer, who dreams that he has been dreaming.” Such was the statement that was made concerning the missionary, Willian Carey, by the celebrated humourist, Sir Sidney Smith. But a dream, a vision, is none other than an idea pictured by imagination. Such an idea, such a dream, is preliminary to every plan and every enterprise. To many it seems that the International Institute has been no more than a dream, and that its practicability may be doubted. In brief, I may say that from 1885 to 1894, while I was engaged in missionary work in the Province of Shantung, in connection with the Presbyterian Church of the United States, there was no more than an idea in my own mind of some form of institutional work to be established in China among the educated, literary, official and influential classes, for the purpose of using their influence for the good of the great mass of Chinese population. This was only a fancy in my own brain, and had not yet been brought to the test. From 1894 to 1897 this idea was developed into a definite plan, with all the parts of an institutional work outlined, such as library, class rooms, public hall, museum, reception rooms, and other similar methods of promoting enlightenment among the Chinese people. From 1897 to 1900 this plan which had been hardly more than the enlargement of my own individual conception, began to take shape in a more definite way, by becoming the plan of others, the idea of others, the dream of others. The Chinese Government had given its formal sanction; committees were organized; pamphlets were circulated; and efforts were put forth to secure sufficient contributions for the erection of buildings, where this institutional work might be carried on under advantageous circumstances, amid favourable surroundings, and with a good prospect of beneficial results. From 1900 to 1903, this dream of my own mind seemed to have disappeared; the plan of my own mind seemed to have been given up; and the plan of others seemed to have been brought to naught. But from the beginning of 1903, and especially since a public meeting that was held in the month of April, this plan has again taken new shape, and once more there is hope that as an individual idea has been expanded into a definite plan adopted by many, so the plan may soon be realized in brick and mortar, and with all the facilities for regularly organized work.

What, then, was the source of the original idea? It was the realization that in China more than in any other country, a certain number of men stand out with commanding influence, to whom the great majority of the people bend in obeisance and acknowledge a kind of allegiance. It was the realization that nothing could be done for the whole country or for the great mass of the population, in education, in religion, or in any form of activity whatever, without first securing the approval and the conviction of a certain number of these leaders of the people. These men may be leaders, either because of official status, literary standing, virtuous living, wealth, or a strong personality, but whatever the form of the influence, it is essential that we secure this influence, if we seek to affect the whole country, or the larger portion of the Chinese people.

What, then, was the source of the original plan as it developed itself in my own mind, and afterwards took shape through the sanction of the Imperial Board of Foreign Affairs? It was the conviction that what was needed to secure influence with the official classes of China, and so to impress favourably the mass of the people, and even the Government of the country, was some form of institutional work, educational, social, friendly, and international, where buildings to be erected would not only form the nucleus of work to be done, but could be the expression of friendly interest taken in the welfare of China by other nations of the world. It was already known to me that one very suitable method for influencing the better class of the Chinese people was the distribution of literature. I also knew that many had already undertaken the establishment of different grades of schools for training the youth, and for preparing men for positions of usefulness in the future. But it seemed to me that there was still a place and a need for some other form of institutional work that would also reach the grown-up men, those who already possessed influence, and who are seeking for further enlightenment on the new problems that are ever arising in this land. It seemed to me that there was a place and a need for bringing together, not only those who represent influence in China, but those who represent influence from abroad, where they could meet together in the spirit of friendliness and mutual respect, listen to each other, learn from each other, and benefit each other; where educated men, Chinese and foreigners, could become mutual teachers and mutual scholars, and thereby help to promote the spirit of friendliness between China and the outside world, and to extend enlightenment among this people--enlightenment as it has been realized among the prosperous nations of the world. Thus believing that there was a need and an opportunity, a plan was drawn up and has been presented to others for their acceptance and support.

But what is the ground for believing that this plan could be realized? First, because it secured the approval of leading men in China. It secured the approval of men in office before the Boxer uprising of 1900, and it has secured the approval of the Chinese authorities since that time. Chinese and Manchus, conservatives and progressives, have alike expressed their appreciation of the efforts that have been put forth to carry the plan into execution. Secondly, the plan has not only secured the approval of the Chinese, but it has secured their financial assistance. At one public meeting held in the month of August, 1903, prominent Chinese in Shanghai guaranteed the sum of 30,000 taels for the purchase of a suitable site, and within a little over two months' time over 20,000 taels were actually paid in for this purpose, some of the contributions amounting to 1,000 and 1500 taels each, and this at a time when the money market in Shanghai was regarded as being in a very critical condition. Thirdly, prominent men in different countries, or representing different countries in China, have likewise expressed their approval, have consented to act on committees, have made contributions, or have promised to give financial assistance in the future. Though the Institute is to be located in China, men from other nations have commended the undertaking. Though I, myself, am an American, the plan has met with hearty support from other countries as well as from China and my own country. Though I, myself, am a Protestant, the plan has been promoted not only by Protestants, but by Roman Catholics, members of the Greek Church, Hebrews, Confucianists, Mohammedans, and others. This wide approval of different classes of persons from different countries may be taken as a guarantee that, in spite of certain individual criticism and opposition, the realization of the scheme is possible and practicable. Fourthly, as the work planned for in the International Institute has not been undertaken by any other organization in China, there is ground for believing that it can help and not hinder other enterprises for the good of the Chinese, educational and religious, and that it would draw to itself many who have not yet been brought under the influence of other laudable efforts and of the friends of China.

The first intention in establishing this Institute was to have it located in Peking, the Capital of the Empire but owing to the calamitous experiences of 1900, and the gloomy outlook for permanence and security of work in Peking, it has been since decided to locate the Institute in Shanghai, not only as a great commercial centre, but as an ever-growing centre of educated men from all the provinces, and as the city through which officials are constantly passing, and which they desire to visit in their journey from one official post to another. No other city in China represents in the same

degree the influence both of foreigners and of Chinese, from different classes, with different phases of thought, and with different occupations. While the buildings may be erected only in Shanghai, it is still the hope and the purpose to extend the work in the form of visitations and lectures to other important cities that are within easy reach of Shanghai, and so to extend influence, as much as it is possible, among the Chinese people.

With the aid that is now promised, it is expected that within a year's time, the first main building may be erected, the result and expression of the friendly interest of persons from different countries, and so to be really an Institute that is international. The main portion of this building will consist of an auditorium for public lectures, meetings and entertainments. Some of the smaller rooms will be set apart as reception rooms, arranged according to the style of different nations, an attractive rendezvous for the better class of Chinese and their friends from abroad. Other rooms will be set apart for daily class instruction, for a reading room, and for the beginning of a museum and library. This building is reckoned to cost about 55,000 taels, or about £8,000. Very soon it is expected that there will be required two other buildings, as was originally planned for in the architect's plans, one for the museum, and one for the library, costing about 20,000 taels each. This will form the Institute.

As the Institute is to be international, so it is desired that the staff of the Institute shall be international, having congenial men of similar tastes and friendly feeling engaged in the work of the Institute as representatives of those nations that desire to indicate in this way their good will to China. To this end it is desired that separate endowments shall be raised from different countries, or that certain organizations will depute men to represent them, as well as their own country, in this work of the Institute and this mission of enlightenment and good will.

There is still room for other ideas and for new dreams, for new plans and for other enterprises that will have the good of China as the one great desideratum. Should any of my own individual ideas prove useless or futile, it will not matter so long as the great end is reached and something is actually done in a definite, tangible way for making use of the great power that exists in China, and for the great influence that so many of her people possess, and for turning these powers and this influence into channels of beneficence and blessing. Actuated by this motive, it is the desire of many, and the purpose of not a few, to have this International Institute erected as speedily as possible in the city of Shanghai, as the great gateway to China.

What Western Learning has done for China.

By ISAAC TAYLOR HEADLAND.

ACCORDING to Brooks Adams, civilization follows the lines of trade. The careful student of the history of the past nineteen hundred years cannot fail to observe that countries which have had Christianity have been the controlling Powers of the West, the leaders of thought and progress, and those which have had the purest church have had also the highest type of civilization, so that the strongest part of Mr. Brooks Adams' argument is confined to pre-Christian



TIENTSIN UNIVERSITY: COLLEGIATE BUILDINGS IN FRONT,
PREPARATORY BUILDINGS IN DISTANCE.

times. The influence of trade was powerful while man was ignorant, while the work of civilizing during the first seventeen centuries of the Christian era was done by the preaching of the Gospel which led the mass of the people out upon a higher plane of living as well as thought. By the very nature of preaching, however, the work done and the influence exerted was broad rather than deep, until at the beginning of the last century the Protestant countries of Europe and America were ready for a new method of teaching, which appeared in the establishment of schools, colleges and universities, together with a large number of accessories in the way of institutes, laboratories and museums, all of which tended to enrich the literature as well as broaden and deepen the culture of the people.

European intercourse with China may be said to have begun with the beginning of the present century, though for two hundred years previously trade had been carried on by the Portuguese, the French, and the British East India Company, without however having had any influence on the civilization of the Chinese people. But with the arrival of Robert Morrison in 1807 a new era began. This second civilizing process, that of preaching



TIENTSIN UNIVERSITY.

the Gospel, began and has been carried on with increasing zeal until the present time. But it was soon found to be impossible to secure satisfactory preachers from among converts who had nothing more than a training, however complete, in the Confucian Classics, and so schools began to be established by various missions in different parts of the Empire. With the natural taste for learning possessed by almost every Chinese it was inevitable that the day should develop into the primary, that into the high school, and that into the college and university.

And so in a single century China has had offered to her all the methods that during the past twenty or thirty centuries have



TIENTSIN UNIVERSITY; PREPARATORY BUILDINGS IN FRONT, COLLEGIATE BUILDINGS IN DISTANCE.

contributed to the development of the civilization of the West. As to whether she will receive them and assist in putting them into operation remains to be seen. She has not yet done so to any appreciable extent, though strenuous efforts have been made in Chihli and Shantung provinces by Governor Yuan, who has put the work of establishing government schools largely into the hands of Drs. Tenney and Hayes, while it was hoped that a similar work in Hunan and Hupeh would be accomplished by Dr. Martin under the patronage of Chang Chih-tung.

Governmental education began when W. A. P. Martin, LL.D. was placed at the head of the Tungwénkuan in 1860. Here he remained for 25 years, when he gave it up to organize the Peking Imperial University, which though temporarily suspended by the Boxer uprising in 1900 is still going on under the superintendence of the Chinese themselves. An equally, if not more, important work, because of its possible outcome, was done by C. D. Tenney, LL.D., when he organized the Tientsin University. It was projected



DEDICATION OF THE JOHN L. HOPKINS'
MEMORIAL HOSPITAL.

during the viceroyalty of H. E. Li Hung-chang, and the main buildings were then erected by subscriptions from various Chinese and some foreigners, but was not opened till 1895, during the viceroyalty of H. E. Wang Wen-shao. It has two departments, preparatory and collegiate, in each of which there is a four-years' course, and in the latter, in addition to the Chinese classics and literature, the students are taught civil-engineering, mechanical-engineering, mining, and law. One class had already been graduated, and about 300 students were in attendance at the time of the outbreak in 1900, and from its students have come a large proportion of the teachers now employed in opening preparatory schools in the various Chou and Hsien cities in the province.

Still more important is the work done by Dr. Tenney during 1902-3 for Viceroy Yuan Shih-k'ai. His Excellency has given him a free hand and Dr. Tenney has established a university at Paotingfu, and preparatory schools in a large number of the Chou and Hsien cities, simply sending the bills to the Viceroy for payment. In addition to these the Viceroy has established an agricultural college, and a provincial normal school at Paotingfu, both of which are under the superintendence of the Japanese, and this city, noted for its foul massacre of the missionaries in 1900, has its streets put in as good repair as a Japanese city, and is withal the cleanest city in the Empire, a not indirect result of modern education.

While Yuan Shih-k'ai was Governor of Shantung he started a like educational scheme under the superintendence of Dr. Hayes. A provincial college was organized at Chinanfu, and buildings selected and fitted up as temporary quarters; but the demands of the Viceroy that all students, regardless as to whether they were Christian or Confucianist, should worship the great Sage, caused the resignation of Dr. Hayes and the Christian teachers, since which time the school has not flourished.

The best housed governmental institution in China is the Nanyang College in Shanghai. It was established in 1897 with John C. Ferguson as its president. More brick and mortar was put up in better shape, and in less time in the establishing of this college than anywhere else in the Empire. It has a preparatory course of six years and a college course of three, on the plan of the German gymnasium, the students being admitted on competitive examinations in Chinese.

The Shansi Imperial University originated in the settlement of the Boxer difficulties. Dr. Timothy Richard, who was asked by the Govern-



HIS EXCELLENCY YUAN SHIH-K'AI.

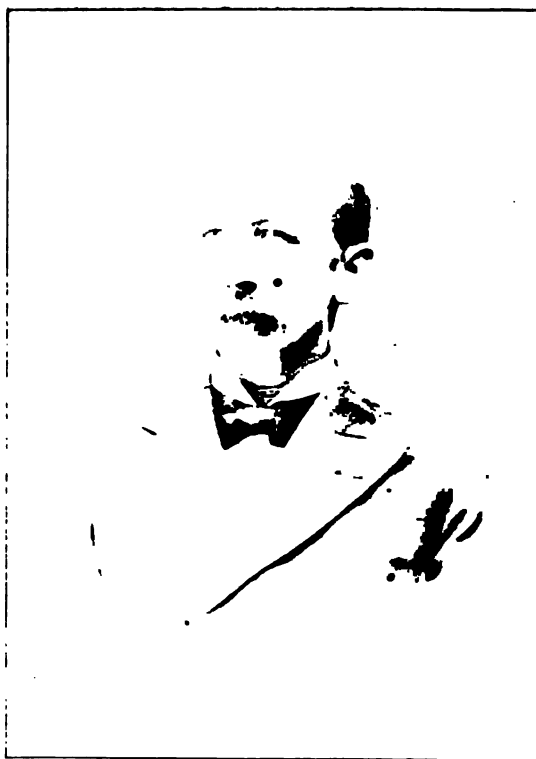
ment to represent the Protestant Missions, stipulated with the Ministers in Peking that instead of receiving indemnities for the lives lost in the Boxer troubles, the Chinese Government should pay annually the sum of Tls. 50,000 for the establishment of a University in the province, and thus dispel the ignorance which was the chief cause of the Boxer outbreak. Thus the University proves to be a monument to the memory of the martyred Christians of that province. In addition to this Western department the Chinese had already undertaken to establish a Government School which was merged into this and constitutes the Chinese part of the University. In the Western department the course is planned for six years, divided equally between the

Preparatory and the College. In the latter there are five courses, law, science, medicine, language, and engineering. There are 205 students in attendance all of whom are, according to the rules of the school, Chinese graduates of the first degree, under thirty years of age, and under agreement to pursue a three years' course at least. Each receives from Tls. 2 to 8 per month from the Government, and if they complete their course they will be eligible for government degrees in the courses they have completed.

What we have given above is a very inadequate view of a part of the educational work done by some of the larger institutions. This, however, does not represent the influence educational work has had on the Government as a whole.

Smaller institutions are situated in almost every city in which foreigners reside, as will be found by consulting the China Directory, some of them agricultural, some military, some Anglo-Chinese, some French, some schools of language, and some of the style of the former Tungwenkuan in Peking, or to the one still carried on in Canton.

The results of the work done by Christian education and Christian educators in China, small as those results may seem to have been, will never be measured. As we have indicated, it was begun by Dr. Martin, who came to China as a missionary, in the establishment of the Tungwenkuan, and has been carried on by Drs. Tenney, Ferguson, Hayes, and Richard, all of whom came to China as missionaries, including Mr. Duncan, now President of the Shansi Imperial University. Indeed, all those who have been leaders in governmental educational work have been previously connected with mission schools or colleges, either in the Presbyterian, Congregationalist, Methodist, or English Baptist Churches, and it is held as a principle by most of the missionaries of the leading churches that one of the best ways of influencing and benefiting China is through our educational work.



D. D. TENNEY, LL.D.

As a consequence, there is scarcely a mission from Canton to Peking without its primary school, day school, intermediate school, night school, or college. There are nearly 2,000 day schools, in which there are more than 35,400 pupils, and 170 higher institutions, in which there are some 5,000 or more students. Not a few of these are girls' high schools, in which there are courses of study equal to those of schools of a like grade in the United States, and pursued by the girls with as much credit to themselves as that done by their Occidental sisters. The leading colleges are the Christian College in Canton, Anglo-Chinese College in Foochow, St. John's College in Shanghai, Tung Wu College in Soochow, Nanking University, Shantung

College at Weihsien (formerly Tengchou College), North-China College at T'ungchou, and the Peking University. Of these, two are Presbyterian, three Methodist, one Southern Methodist, one Episcopalian, and one Congregationalist.

The oldest of these, or at least the one which has had the most graduates and the widest Christian influence, is the Shantung College. It was founded by the Rev. Calvin W. Mateer in 1864, in Tengchou, in the form of a little school of six heathen boys, and for thirty-five years both he and Mrs. Mateer gave their whole time and strength to the work of teaching, the manufacture of apparatus, and the preparation of text-books in arithmetic, algebra, geometry and music, and as a result the college



DRS. IDA KAHN AND MARY STONE.

has graduated "150 men, all Christians, ten of whom have been ordained as ministers, five more are studying theology, eight are trained physicians, a large number are engaged as evangelists and literary assistants, but the majority are teachers. The demand for teachers possessing the qualification of our graduates is very large and constantly increasing. The Presbyterian secondary and high schools of the province are all manned by graduates from the

Nearly all the colleges or high schools established by our own or other denominations in Central and North China have used our graduates as teachers or headmasters. In the Government colleges and universities of Peking, Paoting, Chinan, Taiyuen, Nanking, and Shanghai, our graduates have been called to professorships." Such are some of the triumphs of the Shantung College as set forth in a brochure in 1902. "Who can estimate the aggregate effect of the lives of all these educated young men on the church and on society in China?" —a question which only eternity will answer.

An institution in no way inferior to the one just referred to is the North-China College at T'ungchou, near Peking. It originated "a quarter of a century ago, when Mr. and Mrs. Chapin started in the city of T'ungchou a humble boarding school for ragged lads from darkest China." It was carried on as a high school, however, till 1889, when "the Mission and the Board unanimously decided that for the permanent establishment of Christianity in a country where

than which, if we consider the purpose for which the school was established, very few colleges in the world can show. In addition to the educational work done in the classroom, the teachers in this institution have done much to promote church music, the study of universal



MRS. IDA KAHN AND MARY STONE
AND ASSISTANTS.

education and literature are held in such high esteem and reverence, the educational work at T'ungchou should be enlarged, and the course of study expanded to that of college grade." The statistics of this institution for the first ten years of its existence show that out of forty-one graduates it has six ordained pastors, seven evangelistic helpers, six school teachers, and six in the theological seminary, with a class of nine undetermined (the class of 1898), a record better

history, systematic theology, and kindred subjects. The London Mission (Congregationalist) has united with them in educational work and has appointed a man to teach in the College, while efforts are being made for a still larger union with the Presbyterian Mission in the Chihli province.

The Peking University (Methodist) began some thirty years ago as "a small day school for boys. This after a few years gave place to a boarding-school for boys, drawn from a rapidly increasing constituency of native Christian families. The institution soon rose to the grade of a high school, and in 1885 was changed into the Wiley Institute. During the following year a medical department was organized, and in 1890, with the addition of a theological department, the three were incorporated as the Peking University." As feeders to this institution there are five intermediate schools in various parts of the Chihli and Shantung provinces, in each of which there are from thirty to fifty students. English is taught to all the students, and they are given to understand that lucrative positions are open to such as are recommended by the faculty after their graduation, but in spite of all this 21 out of the 38 graduates since the institution was organized are now pastors or teachers in the church, on salaries



HIS EXCELLENCY CHIANG CHIH-TUNG.

from one-third to one-tenth what they could be getting if they had entered business as nine of their classmates have done. Seven have graduated from the medical department and are practising physicians.

It cannot but be interesting to trace out the lives of some of the young men during the few years since they left college. Among the most interesting is the Ch'en family. The father, who had been in the ministry all his life, with his wife and youngest son and daughter were all massacred by the



ENTRANCE TO NANYANG COLLEGE.

Boxers. The eldest son, Wei P'ing, refused an offer of \$40 per month in business in Shanghai, when he graduated, and began preaching on a salary of \$2.75 a month, and this singularly enough at the very place where his parents were afterwards massacred. His brother, Wei Cheng, has had repeated offers of from three to ten

times as much as we give him. When he returned recently from a trip around the world in the interests of the Y.M.C.A. he was offered Tls. 100 per month as interpreter for a Syndicate, but refused it, as he said, because his business was to teach young men, though his salary was but Tls. 15 per month. A younger brother, who hopes to complete his education in America when he has finished his course here, is still in college, while two sisters are in the girls' high school, expecting to graduate in a year or two.



GRADUATES OF PEKING UNIVERSITY.

Each of the twenty-one young men above referred to has made sacrifices equal to those made by these two, and I have no doubt these could be matched

by similar sacrifices made by equally devoted men from all the Christian institutions in China. And this we regard as the most valuable and far-reaching of all the work that Western education is doing for China.

Two of the most widely known graduates of Christian institutions, singularly enough, are women. We refer to the two young ladies who were brought up and educated by Miss Gertrude Howe of Kiu-kiang, and who afterwards graduated from the medical department of Michigan University, Drs. Ida Kahn and Mary Stone. When it was decided by the officials and gentry of Shanghai to open a girls' college in that city in 1898, these ladies were asked to take positions as teachers, but felt compelled to refuse because of certain alterations that were made in favour of the Confucian cult between the time they were asked to take positions and that of the public announcement. They are still connected with the



W. M. HAYES, D.D.

Mission, seeing from 1,200 to 1,400 patients per month, and we understand that in the Mission "some of us think they are the most valuable of our mission workers."

Every Mission has produced a large number of workers such as those to whom we have referred, some of whom are still in church work, some in Government employ, and others in business.

The mind naturally turns to such men as Li Hung-chang, Chang Chih-tung, Liu K'un-i, Wu Ting-fang, and a host of others in high official life, or who have started large educational schemes, or made them possible, when contemplating the results of Western education on China and the Chinese. It was Western education that organized the Reform Club in Peking and that caused the Emperor Kwang Hsü to begin his reform. It would be easy to connect his dethronement, the usurpation of the Empress Dowager, and

the Boxer movement, as links of a chain. It is noticeable that the first railroad in North China, as well as in the South, was carried through only by the influence of these officials. All the mining operations that have been started are directly connected with educational influences, and have called some of the best experts of Western institutions to assist in their exploitation. It is the same influence that sent scores of students to America and Europe to be educated, that is now utilizing them as ministers and consuls, and sending still larger numbers to be educated in Japan. It is educational influences that have made possible the preparation of such vast amounts of literature as have been prepared during the past few years, and it is this literature which, distributed at the great examinations, is transforming the minds of the scholars as the dews of heaven slake a pile of lime.

Let the Government set its face toward progress and at once the new educational institutions are filled to their utmost capacity, and from these they are only driven when circumstances seem to indicate that it is a matter of personal safety for them to be elsewhere. And even when not in these institutions thousands of these progressive souls are studying these same books alone or under private tutors in their own homes, preparing themselves for whatever the future may have in store for China.

During the year 1898, while the Emperor was making his collection of books preparatory to issuing his reform edicts, not a day passed that a eunuch did not come to us to secure some new book for His Majesty: No doubt he did not read all these books—he did not have time to do so. But what he did while endeavouring to secure a knowledge of foreign affairs—viz., secure every book that had thus far been prepared in Chinese on any subject relating to Western thought, from a primer or leaf tract to the largest works on mathematics, medicine, or theology—these ravenous young scholars will do.



JOHN C. FERGUSON, PH.D.

No one can out-do a Chinese student in the amount of time he is willing to put in per day on his books. He can forget to eat in his love of learning. He can not only be satisfied but happy with nothing but a bowl of rice, if only he may pursue his studies with the prospect of being used in the future. With a board or a bunch of straw for a bed, a stone or a bag of weed-seed for a pillow, four mud walls for a house, thatched roof and paper windows, he will tie his hair to the rafters to wake him when he nods with sleepiness, and study night and day.

Let the nations of the West have patience. China has moved during the past ten years. Twelve years ago I was forced to come to Peking in a house-boat, on the river, spending four days in transit, with five times the expense it would cost by rail, to say nothing of time and discomfort. Now I can make the trip in three hours. Let us be patient with China, and help rather than force her to move. When these old conservatives die, and young men take their places, we will find in them all the force and push of the Japanese, together with the necessary balance-wheel and safety-valve. Let us be patient and lead and teach. Let us be patient.



The Gotch Robinson Memorial College, Chingchoufu.

By J. S. WHITEWRIGHT.

I.

THE purpose of this paper is to give a short account of the work of the "Gotch Robinson Memorial College," Chingchoufu, Shantung Province, more especially the work that has been carried on in connection with the Institution with the object of reaching the literary and official classes and influencing them in favour of Western civilization and Christianity. The hope of the writer, and those associated with him, is that such methods will be more used throughout China, on a larger scale, and with still more effective results. While the main object of the Institution has been and is to train men as preachers and teachers, and the above-mentioned work among the scholars and others is only a secondary part, still it is of a somewhat unique character, and has had results which have been beyond anything that were first hoped for when such special work was begun.

The necessity for trained men to carry on our growing work led in 1886 to the establishment of a training institution on a small scale.

Work was begun in rented buildings with thirteen students, the object being to train them to fill the offices of pastors, evangelists and teachers. The full course was fixed at from five to six years; later the course was divided into two sections, four years normal or preparatory, and three years theological, seven years in all. Men are not admitted under twenty years of age except in a few special cases.

The first four years are devoted mainly to the study of the Bible, Chinese classics, mathematics, science, history, apologetics, methods of teaching, etc., the later years to Church history, comparative religions, homiletics, methods of evangelization, and pastoral and systematic theology. The text books in use are translations by Williamson, Faber, Corbett, Mateer, Richard, and others. Much attention has been given to homiletics and to teaching and preaching in all their bearings. It has been earnestly

sought to impress a positive instead of a merely negative or controversial method of presentation of truth. It is distressing to hear the way in which foreign superiority is sometimes spoken of, and especially in early days, no little training was found necessary to shew that such an attitude is neither wise, politic nor Christian, and is almost certain to repel instead of attracting men to us. The reason of this attitude is doubtless that it is so much easier to destroy than to build up. It takes some skill and knowledge even to build a Chinese temple, and it may be an easy thing to tear it down before men have learnt well how to proceed in building anything in its stead. These men have been taught that it is better and wiser, as far as may be, to let the old temple alone to crumble into ruin while they seek to help in building up the temple of the living God; that the best way, in most cases, to destroy the evil is by fulfilling the good.

A similar attitude towards Confucianism and the Sacred Books of China has been impressed upon them in the total failure of such an ethical system as that of Confucius, is shown, perhaps more than by anything else in all human history, the absolute need of a Divine revelation and a Divine Saviour. At the same time, it has always been impressed upon these men that they should be ready to recognize to the full all good in their ancient books, and the unwisdom of beginning the propagation of a new faith by attack and negative methods.

Recognizing also the lack of true patriotism and sense of duties of citizenship, stress has been laid on right attitude of mind towards officials and the Government, and the duty of the Christian, and especially the trained Christian leader, to be a good citizen, an example to all others; that on no account is it to be imagined that the Christian should expect special privileges, because he is a Christian, but he should be loyal to his country and work for its advancement. What has been called "the bias of anti-patriotism" is bad enough in any country but is specially evil in a country like China.

Connected with this is a matter which has appeared to us to be of more importance than it is sometimes considered to be, the question of attention to their own etiquette and code of manners. We know how much uncouth manners hinder the minister at home, where he has everything in his favour, much more than are bad manners likely to hinder the preacher in China, where his countrymen are already bitterly prejudiced against him and his message. The old English proverb "Manners make the man" has far more force here; manners being after all a form of speech and a form to which the Chinese attach much more importance than we do. It unfortunately is sometimes the case that men, when they have been with foreigners for a time, give up much of their own forms of politeness without learning anything else

instead. Surely a Chinese preacher and teacher will be helped by behaving like a Chinese gentleman.

The longer we have gone on, the more has it been realized that the main thing after all, is not so much what a man knows, hut what he is, and how and in what ways he uses his knowledge; that knowledge without devotion and culture without character are of little or no avail. Their teachers have tried to get them to realize that by Chinese themselves, depending on themselves, and not on outside influences, must China be won to the Christian faith; that this can only be brought about by earnest, whole-hearted service on their part and that their success depends very largely on their having with the help of God a right attitude, temper, and spirit towards their country, its institutions, its people and its beliefs. The motto put frequently before them is that taken from counsel given to one who lived eighteen centuries ago in circumstances very similar to their own to-day, that the



STUDENTS AND NATIVE STAFF.

Christian preacher and teacher "must not strive, but be gentle unto all men, apt to teach, patient, in meekness instructing those that oppose themselves."

During their course, and specially in later years, the students are expected to give assistance in evangelistic and other work; this has been given cheerfully and willingly and considerable devotion has been shown in such work. The aim has been all along not to make mere students but men who know how to reach men and influence them. For these services no money payment whatsoever is given. Later some of this work will be again referred to. The general conduct of the great bulk of the students has been good; they have been in the great majority of cases diligent and earnest in their studies and loyal and responsive to their teachers. Though the work was begun in 1886 there have been breaks through furlough, erection of new

buildings, and Boxer outbreak, amounting to four years; there has thus been rather less than thirteen years' work.

At a re-union held in November, 1903, it was found while there were no fewer than thirteen deaths among former students, that there were in all fifty-seven ex-students at work in various capacities as pastors, evangelists, teachers, lay preachers, or assistants to foreigners. Eleven of the above are working as pastors entirely supported by the native church. At the present time there are forty-five students in the Institution.

In 1893 new buildings were erected on a suitable site comprising about two English acres and since then the work has been carried on with an increased staff and without break except that caused by the Boxer movement. These buildings were erected at the expense of a gentleman in England, in memory of his father and his wife's father, with the objects of helping in carrying on work "to which they in their lifetime were devoted." The Rev. F. W. Gotch, LL.D., was a distinguished Hebrew scholar who served on the Old Testament Revision Committee and was for many years president of the Baptist College, Bristol, England; E. Robinson, Esq., was a merchant and magistrate of the same city, distinguished for liberality and good works. The Institution is in their memory and is known by their names as the "Gotch-Robinson Memorial College," and thus stands as a memorial of "filial piety," the virtue held most in reverence by the Chinese.

In a recent number of this magazine Mrs. Archibald Little has some strong remarks in her article on Chinese Architecture on the unfitness of "foreign" architecture of certain types in China. Whether we adopt them in their entirety or not, the views expressed must call forth a good deal of sympathy on the part of those who try to look at things from the Chinese standpoint and are well worthy of the careful consideration of those who are responsible for buildings in the interior away from foreign settlements. The removal of a tower by the Boxers, which was an eyesore for twenty years to the writer, whenever he rode in sight of it, was, perhaps, the only good thing they accomplished in their destructive career.

Holding these ideas, the buildings were erected, after a good deal of consultation with Chinese, in Chinese style and with the idea of pleasing the people. During their erection the native manager said "We must make these buildings speak for us." The way they are regarded by Chinese of all ranks has been gratifying.

There is no need to enter into detail with regard to the teaching and training work of the Institution; it has been as in similar institutions a record of hard work on the part of teachers with responsive readiness to learn on the part of pupils. The same difficulty has been met here as elsewhere, and

which seems only too common in China and indeed in all the East, the lack of initiative and the power of leadership, but there are encouraging signs of distinct development on these lines.

In closing this brief account of the educational and training work it may be mentioned that a proposal on the part of the American Presbyterian Mission and the English Baptist Mission to unite in an Arts College at Weihsien, a Medical College (location not yet fixed), and Theological College in Chingchoufu, only awaits final ratification by the respective Home Boards. Should this be carried into effect it will not only add to educational efficiency but be an example in union, and a happy consummation of the very cordial and helpful relations existing between the English and American missionaries in this region.

II.

THE following section may be described as history. All who know China from the inside know only too well that the literati and officials have manifested most bitter hostility to everything "foreign" and they know also that this hostility has its root mainly in ignorance and misconception. The extent and depth of the opposition to the foreigner may not always be realized by those who live at treaty ports or who are mainly in contact with Chinese who are more or less enlightened.

Not only literati and officials but the overwhelming bulk of the Chinese regard us with profound contempt as people destitute of learning and culture. It is doubtful whether many realize how great is the contempt and suspicion with which we are regarded by Chinese who have no opportunity of coming into close contact with us. In the case of the missionary, his converts, assistants, and pupils very soon learn of the benefits, direct and indirect, that Christianity has given to those nations of the West where it is believed in by large numbers of the people; they know of their high civilization and something of their progress in arts, science, and invention.

Their attitude is thus one of respectful inquiry, while those in contact with them may not at all times fully realize the real condition and attitude of the people generally. One of our theological students tells that, before he knew anything of Christianity, he happened one day, while the examinations for degrees were going on and the city was full of students, to meet a foreigner in the street. He said what he immediately thought was "What a fine thing it is that this foreigner has happened to come here, just as the city is full of literary men; he will be able, when he returns to his own barbarous country, to tell of the wonderful advance of learning in the Middle Kingdom." This benighted foreigner was none other than the Rev. Timothy Richard,

D.D., when first visiting this place in his early years in China. If any way can be devised, especially in the interior, to bring scholars and officials, in large numbers, into friendly contact with the foreigner and give opportunity to enlighten them and so break down their prejudice and misunderstanding, and above all to bring them under the influence of direct Christian teaching, it must be evident that valuable results might be expected from such efforts. It has been said that "the East is the East and the West is the West and never the twain shall meet" and some things would seem to point to this being true, yet we remember that our religion came from the East and we believe that "all within the four seas are brothers" on grounds deeper than those of Confucius. The East and the West have met and shall yet be bound up in one common brotherhood through one common faith.

In our desire to reach the classes mentioned above we had observed that not a few among them manifested a good deal of interest in foreign science and invention and were willing to discuss these matters with us, and were also ready on further knowledge to admit the superiority of Western ideas on certain things.



CLASS ROOM IN STUDENTS' COMPOUND.

This formed a common basis for social intercourse, and in some cases led to friendship and valuable assistance being given, while instances have not been wanting in which such work has led to results infinitely more valuable. It is doubtful whether there is any race of men who can be reached and influenced on social lines to a greater extent

than the Chinese, for the Chinaman is eminently sociable. The difficulty is to cause him to understand that we are really his friends and to call out responsive friendship from him. Alas for the Western, whoever he may be, who says "you cannot make a friend of a Chinaman" and forgets that "God hath made of one blood all nations of men" and that "every human heart is human." If this were the place the writer could, with many others, tell not a few stories of real friendliness.

In the beginning of the special work, as far back as 1887, recognising the extreme difficulty of coming into close and friendly contact, in anything

like numbers with the scholars and people of the middle and upper classes, an effort was made to get men, specially of these classes, to come about us by means of a small museum illustrating Western science and invention. This was opened in the front court of our then lately-started training institution. During the first year about 5,000 visits were paid by representatives of all classes, and among them not a few of the classes we specially desired to reach. From this small beginning the number of visits annually, and the work associated with the museum, have grown in influence and extent beyond anything that we had ventured to hope for at the beginning. Since removing into our new buildings the largest attendance in one year was over 104,000 while the total attendances from the beginning amount to 835,236.

In these buildings the front court is arranged so as to be quite distinct from the educational compound though connected with it. The buildings of this court consist of museum, science lecture room, two reception rooms, and chapel, the latter seating three hundred. The success of the museum in attracting people about us was, as has been said, far and away beyond anything that we hoped for in the beginning; this has been specially so since we erected suitable buildings in 1893 as above referred to. It is gratifying that during the Boxer movement it was left practically intact; there seemed to be a feeling among the people of the city that it was a public institution, which in a manner belonged to them, and it was left alone when other places were looted and injured.

As a rule visitors are interested and respectful and we find that people come again and again. Occasionally a literatus is inclined to be supercilious, but that is the exception. On one occasion one of these stated emphatically that there was no such thing as electricity; he said that if there were "the Chinese would have known all about it long ago." The assistant, whom he was not treating with much courtesy, invited him to hold the handles of a certain magneto-electric machine, with the result that the scholar was suddenly converted to a firm belief in electricity and left the premises a sadder and wiser as well as more enlightened man. Another scholar stated that since the time of Confucius "nothing had been added to human knowledge, all that foreign countries know of are mere playthings." This man, after much conversation repeated the statement on his second visit.

Instances of almost incredible ignorance might be multiplied, such as that of a Manchu general officer who, when standing before a large map of the world, betrayed an ignorance of the first elements of geography that was painful, and helped to explain the attitude of so many of his class in recent years, or the case of another who asked the question "Were there any schools in foreign countries?"

It has been mentioned that the numbers visiting have been greater than we expected and indeed greater than we are prepared for, even in our enlarged buildings. This is specially so during the examinations which take place twice in three years. At ordinary times the visitors number between one hundred and four hundred per day and at such times there is no difficulty in accommodating them.

During examinations, and at other times when the numbers of visitors have been so great that there has been difficulty in admitting all, the exceeding good behaviour and orderliness of the Chinese have shown to great advantage, and there has never been any trouble; scarcely any damage has been done, even when the rooms have been crowded, to cases or



SCIENCE LECTURE ROOM ADJOINING MUSEUM.

specimens. The contents of the museum consist mainly of maps, globes (geographical), diagrams illustrating physiography, geology, astronomy, natural history, models of buildings, specimens of manufactures, natural history specimens, models of engines, electrical apparatus, etc.

One of the most effective exhibits is a well-finished working model of an electric railway. Beside this stands a model dredge, also worked by electricity. As visitors often come from districts that frequently suffer from the overflowing of the Yellow River, this readily suggests conversation on the improved methods that are used to prevent such disasters as so often fall to the lot of the poor people of China from flood and overflow. Other models, circular saw, pump, etc., stand near and are worked by the same battery. It is no uncommon thing to see from fifty to a hundred people listening to the explanations of these models by the assistant in charge. A large number of diagrams as well as globes, etc., used in teaching geography and physiography, have been produced on the spot and have been found very effective in use. To a people who are enslaved by the multiform superstitions of *Fengshui* the most elementary teaching with regard to the world and its structure are of great value. A teacher, a total stranger, has been seen carefully copying many of these diagrams, together with the explanations attached.

Several models of buildings have been made on the spot. The largest of these, one founded on St. Paul's Cathedral, London attracts a good deal of attention. A model of the museum on the same scale stands alongside, and when visitors ask how large the building represented by the model really is, they are referred to the model of the museum, which they regard as a fairly large building, but which needless to say looks very insignificant indeed in proportion to the other. This and other models make emphatic object lessons as to differences in civilization as represented by architecture. A model that is useful is that of a foreign graveyard with model of church attached.

Conversation with regard to this gives opportunity to dispel many misconceptions and, without directly attacking Chinese ideas on ancestral worship in any way, to state what Christian beliefs and practices in these matters really are. Models of Christian churches give opportunities, in answering questions with regard to them, as to the uses of these and similar buildings in foreign countries, and opportunity is given to speak of the religion of those who worship in such places. It might be considered that the bulk of the time of the assistants was spent in enlightening visitors on Western civilization, but they certainly have far better opportunities and spend more time in speaking of the truths of Christianity than most evangelists. These latter have, in most cases, to spend much time in travelling from place to place and they very rarely if ever have such interested and respectful audiences.

The natural history department, which is the first that meets the visitor, excites a good deal of interest. It is much more attractive to the Chinese than most would be disposed to think, especially if the birds, animals, etc., are well mounted and arranged in a realistic way. All specimens are set up by a trained assistant who takes a great interest in his work.

The work described had opened the way in other directions. The science lecture room stands alongside the museum and it is used for popular lectures during examinations, when the city is full of students and their teachers, as well as at other times. On one occasion the prefect published as subjects for essays "The Thermometer and its Uses" "The Barometer" "The Steam Engine." The overwhelming bulk of the students found themselves helpless, and enquiries were made as to whether our assistants could throw any light on these subjects. A course of addresses was arranged, illustrated by models and diagrams on these and similar subjects, which was very well attended. These lectures are given once or twice daily as long as the examinations last. On one occasion the total attendances amounted in all to four thousand. In the spring of 1902 a course was given during an examination, the general character of which may be judged from the following selection

- 1.—"The advantages of railways to China."
- 2.—"The progress of Japan and the reasons for that progress."
- 3.—"Eclipses of the sun and moon," illustrated by models and diagrams.
- 4.—"The history of the rise and progress of Buddhism."
- 5.—"The teaching of Christianity and Confucianism compared."
- 6.—"Western methods of education."
- 7.—"The benefits conferred on the State by the Christian religion."

The total attendances at the course from which these are selected amounted to over three thousand students and teachers.

These lectures were given by trained native assistants under foreign supervision and were frequently followed by discussion. Some of those attending also remained later for further conversation in the reception rooms, and the only difficulty was that we had not anything like sufficient a staff to meet with men who were ready and willing to meet with us.

A few special addresses were also given to the literary heads of the various counties represented at the examination at their own request and in some cases on subjects chosen by themselves.

During this time, the period of the county and prefectural examinations, the total number of visits amounted in all to about twenty thousand students and teachers.

During these examinations, and at other times when the numbers are large, the chapel in the front court is open all day long and preaching is carried on mainly by trained assistants helped by senior theological students. The attendances are very good and the audiences for the most part are attentive and respectful.

For some years the museum has been open to women. Formerly we had occasional visits, usually by ladies from the yamens who would call on my wife and then ask to see the museum. We were at first very doubtful about opening to women, but so many came that there was considerable difficulty in refusing them. Certain religious festivals are largely attended by women and it is at these times that the bulk of women visitors come. We adhere, as strictly as it is in our power to do, to native ideas of etiquette. A separate door at some distance from the main entrance and on a side street is reserved for them, also a special reception room. They are there received by an assistant, a white-haired old lady of twenty-five years standing as a Christian, and when there are large attendances by other Christian women of the city, who enter into conversation with them. In one week, this year, during a religious festival, over three thousand visits were paid by these pilgrim women.

In one year as many as fifteen thousand have visited us. It is hardly necessary to add that women are not shown into the museum while male visitors are there but wait in their own guest room until the rooms are clear.

Opportunity is given for work outside our own premises; occasionally a lantern exhibition is asked for by officials and others in their *yaméns*. It need hardly be mentioned that the lantern is in frequent use for popular work and teaching purposes.

Evening classes have been held with varying attendances, sometimes fifty or so attending classes on one evening. Senior theological students voluntarily undertook a large share in these classes.

The amount of friendly social intercourse in the reception room, arranged in Chinese fashion so as to make the guests feel at home, is very large and is one of the most important features of the whole work. Books and pamphlets, are distributed, especially during examinations. We are lacking yet in lending library and reading room, though one of the reception rooms is sometimes used as a reading room.

There is one main principle that should be prominent in all such work, viz., the cordial recognition of the good in China and the Chinese, and a thoroughly friendly and sympathetic attitude as against an attitude that is unfriendly and unsympathetic. Our assistants, conscious of superior knowledge, are, as has been touched on in the first part of this paper, sometimes apt to adopt a highly critical tone and to speak on Chinese matters in a way that is justly objectionable to their countrymen. As, for instance, when showing a picture of a fine Court of Justice in England, occasion was taken to ridicule the somewhat dilapidated condition of the *yamén* close by.

It raised a laugh but it is to be feared it left an unfavourable impression. It is easier to make fun of Chinese matters than to make friends of the Chinese people. If visitors are received in a kindly and respectful manner and treated according to native ideas of etiquette while Chinese institutions are not referred to in a way calculated to annoy or repel, then much good



GLOBE, 15-FEET IN CIRCUMFERENCE
MADE BY NATIVE ASSISTANTS

may be hoped for. We have, what is not always fully realized, to learn to understand the Chinese before we can effectively help them to understand us. In the words of the great theologian, Dr. Fairbairn, in his "Philosophy of the Christian Religion," to teach men we have to learn "to stand within their consciousness and look at the world with their eyes."

With regard to results as a whole it is recognized on all hands that these efforts have largely helped the other agencies employed in producing a different atmosphere, and an improved attitude toward the foreigner and his work in the whole region about us. It would be difficult to find a district in China where there is a more friendly attitude towards the foreigner and where the people are not only prepared to tolerate us but are so ready to help us. Many instances might be given if space permitted.

One such may be mentioned. Some years ago, when rumours had been spread abroad that foreigners were kidnapping children "to kill them and make medicine of their eyes and hearts," a missionary, in passing through a village twenty miles from this place, was stopped and threatened with violence. When matters might have taken a serious turn the village schoolmaster appeared on the scene, who, when he found from where the foreigner had come, turned to the crowd and told about the institution here, stating something of what he had seen and heard and how he had been kindly treated. He ended by saying "Let the foreign teacher go in peace for these men mean well by the Chinese." The foreign teacher was then allowed to go on his way "in peace."

Instances of direct conversion to Christianity might be given. The sons of a resident magistrate were in the habit of frequently visiting the Institution; they read our books and became specially intimate with one of the assistants. Some time after their removal to another part of China one of these young men wrote to his friend here professing firm belief in the Christian faith. What makes this remarkable is that the letter was written and sent before the terrible anti-foreign outbreak had entirely subsided.

Men of forty years standing like Dr. Mateer and Dr. Corbett have been most cordial during visits here in their appreciation of these methods. Dr. Hayes, formerly principal of the native college in Chinanfu, the capital of the province, has expressed a strong desire that similar work be begun in Chinanfu.

A former member of the American Presbyterian Church says in a pamphlet published in America, "I was first inclined to be doubtful of the value of such work. I, however, spent a large part of a day studying methods and result. I watched faces and listened to comments inside; in all cases it was wonder, deepening now and again to admiration. It was

then that I became enthusiastic for such methods. Many, if not most of these people, had been taught to despise us. This display of science and invention enforced respect. They listened and will listen hereafter to Gospel preaching with new interest."

Chinese of position have been emphatic in their approval. A gentleman educated in Europe said in effect "You have provided here a meeting place where the East and West can come together and learn to understand one another." The Literary Chancellor of the province, at the close of the examinations last year, put the question to a European, "Why are there not similar institutions elsewhere in China working in the same way?" Another high official, when travelling through the district, said during his visit "This is what we want to enable us to understand one another." The Rev. J. P. Bruce, B.A., of Chingchoufu in writing to his Board advocating the extension of such work to the capital of the province, says "While it is true that to day, as in every age, the pride of the wealthy, and the prejudice of the learned, are powerful hindrances to their acceptance of the truth; in China the hostility of the literati cannot altogether be put down to such a cause, for the simple reason that they have not heard the Gospel in any real sense.

"Their hatred is hatred rather of the foreigner than of his message. Their pride and prejudice are almost wholly due to ignorance, all the more profound because the subjects are most ignorant of their own ignorance. This question is: What have we done to dispel this ignorance, to remove this hostility to ourselves that our message may have a hearing? If we have failed to do our utmost, surely to the extent of our unfaithfulness, the responsibility for ignorance lies with us."

We do not deceive ourselves by visionary hopes of converting China through the officials, but it is patent to everyone who knows the country that, if the hostility of the educated classes, be annulled or lessened in any degree, we have to that extent removed the most potent anti-Christian force in China to day. The proverb "Shang hsing hsia hsiao" (What those above do, those below will follow) is deep bedded in the Chinese consciousness. He summarizes the work that has been described above as follows: "Many years ago, in the Theological Training Institute at Chingchoufu, under Mr. Whitewright, a small museum was started. The "open door" has been a prominent feature in the policy of the Mission and outsiders were freely admitted. In the very first year as many as 5,000 visits were paid. So fruitful was it in bringing people under our influence that the museum was enlarged with the outsiders specially in mind. In 1893, when new buildings were erected for the Training College, an important feature of the plant was the "front court" with a museum at one end, the chapel at the other,

reception rooms on one side, and one of the college lecture rooms on the other. Here the work carried on in the former premises was largely extended. From 70,000 to 80,000 visits, and sometimes more, are paid annually; lectures on scientific and religious subjects are frequently given; but the work for which all else is but the means to an end is the evangelistic work. All the time the museum is open the preaching of the Gospel is going on in the reception room with those waiting to go into the museum or, more systematically and directly, in the chapel.



MODEL, FOUND ON S. PAUL'S CATHEDRAL,
LONDON, BUILT IN CHINGCHOUFU.

"During examination times, any morning or afternoon, students and professors in numbers ranging from 20 to 200 may be seen listening attentively to the preaching of the Gospel who, but for such means, would humanly speaking never come under the sound of the truth."

The Rev. A. G. Jones, in most earnestly advocating the extension of such work, says its object is "to lessen among all classes anti-foreign prejudices; to clear the Christian name and gain a better hearing for truth; to do so

by explaining and demonstrating to ear and eye the true nature of Christianity and its products"

Briefly summing up the results of this work, we find:—

- 1.—The methods above described bring large numbers of people about us; we do not need to go to seek them, they come to seek us.
- 2.—Of these considerable numbers are of the literary and official classes who are generally intensely opposed to us and are very hard to reach at all.
- 3.—The work done tends to break down all sorts of superstition, prejudice, misunderstanding and illwill.
- 4.—Numbers, especially of the student class, will listen attentively to the preaching of Christianity during visits to the Institution.
- 5.—Evangelists and others constantly meet with people in the district around who are disposed to be friendly and are willing to listen to them through their having visited this place and been kindly received.

Twelve years ago the writer visited a great electrical exhibition in London. It was a magnificent spectacle showing the progress of electrical science in

every direction. After seeing many things, attention was called to a great search light that was shining through an open window over the dark country for miles. The thought has often come whether more could not be done through our educational institutions in the way of opening windows to the outside and sending out light from these institutions in such ways as have been described. If this cannot be done, separate institutions might be established. It has for many years been the desire of the English Baptist Mission of Shantung to establish such an institution in the capital of the province, in which work the American Presbyterian missionaries resident there promise, most cordial co-operation.

If in a quiet prefectural city, at first and indeed throughout working under special difficulties, so many can be attracted to us, how much more could be done in the great centres of populations with institutions properly equipped with staff, buildings and apparatus. If for the twenty years preceding 1900 there had been many such institutions of work might not the history of that black year have been written somewhat differently, at least might it not have been less dark? All agencies working for the good of China, evangelistic, medical, educational, and literary, are accomplishing much; such an agency as has been described can be made to work with and work for all others, besides in itself reaching all classes, but especially the scholar class by which the making or the marring of the Chinese race stands.

The causes of the Boxer outbreak have often been discussed, leaving entirely out of sight the prime cause of all, viz., the pride, ignorance and misconceptions of the rulers and scholars of China. Their ideas of the world, of the relations of China to other Powers, practically assumed that the other countries of the world were inhabited by barbarians who were rightly suzerain to China.

It is not many years ago that we heard from high authorities during the war with Japan that "the dwarfs had rebelled." The greatest proof of their ignorance was seen when the Chinese people attempted to make war on the whole civilized world in 1900. It was said of Yü Hsien, the author of the terrible massacres in Shansi, that he himself was the victim of the grossest ignorance and misconception. This was said by a Chinese Christian, many of whose friends had perished, and who yet spoke of Yü Hsien with far less of bitterness, and in a far more forgiving spirit, than most of our own race would speak. How different it all might have been if Yü Hsien had been an enlightened and progressive man, knowing what was best for his own country, understanding the civilization of the West and the principles on which it is founded, knowing also the power of the great nations of the world. Has this been so the terrible story of T'aiyuenfu would never have been written.

Believing that nothing can save China but the power of the Christian faith, the aim of the special work here described has been and is, not only to break down hostility, prejudice and misunderstanding, but to enlighten as to all the makes for the progress and good of China by bringing those we desire to influence into social friendly contact with Christian men and, above all, to bring them to the knowledge of Jesus Christ as the Saviour of all mankind.



Chinese Civil Service Examinations.

By C. M. LACEY SITES, PH. D.

THE Chinese boy's schooling, in the elementary grades, has been accounted for in this number of the EAST OF ASIA by Dr. Arthur H. Smith. My task is merely to introduce some material, from native sources, illustrating the régime of official examinations which follows the elementary grind. I shall not recount the time-worn descriptions of examination halls, with their myriad cells, and of the scenes when armies of students gather to contend single-handed for the trophies of the pen. Such accounts can be found in all general books on China. Among special studies of the examination system, the most complete that I know are the *Pratique des Examens Littéraires*, and Vol. V of Zottoli's *Cursus Litterature Sinicæ*, both published by the Jesuit Mission at Siccawei, Shanghai. Both are rich in original documents. The distinctive purpose of this paper is to hit off two or three salient features of the scheme which may be of present interest to foreign educationists. With this object in view, I shall first note some important recent developments in the system; then present a native scholar's summary of the system as it is; next give the substance of a typical "question paper," or list of themes for test essays; and, finally, reproduce one of such essays or dissertations complete, both in its original form and with the translation in English. The Chinese text of the dissertation will be found on the inset leaf; the translation of it constitutes the final section of this paper.

MODERN IMPROVEMENTS.

The examination system in China takes the place of the university in Western lands. It may, indeed, be called a university in one sense of the term, not as implying a body of masters giving instruction to students, but as an organization for prescribing tests of scholarship and for granting degrees. For the vast majority of scholars in China the goal of ambition is to get office. School-boys' essays on "my plans for life" abound in the rhetoric of aspiration to serve the State. Scholastic degrees, while not necessarily carrying substantive rank, are intimately bound up with official dignity. Since the throne is the fountain of all political preferment, the central government at Peking controls the whole examination system.

Until the time of the Boxer upheaval the essential tests in the examinations had always been on themes connected with the Chinese classical books. Essays were bound to conform, in structure, to traditional models. Elegance of style far outweighed any knowledge of the sciences as a criterion of excellence, and this, irrespective of the character of public employment to which a degree might lead. In the principal examinations, the tests were divided into three groups: first, three themes from the canonical books, for formal disquisitions, and one *motif* for a poem; second, five themes from the classics (one from each, in an invariable order) for formal disquisitions; third, five topics for dissertations—miscellaneous in character and not counting for much in the eyes of the examiners.

On the sixteenth day of the seventh moon, in the twenty-seventh year of Kuang Hsü (1901), while the Court was still in exile, an Imperial Edict was promulgated, decreeing a radical change in the character of the test. The preamble of the edict may be rendered freely as follows: "Promotion by examination is an important element in bringing out men of talent. Our dynasty, following the time-honoured practice of the preceding Ming, has employed the *pai-ku-wên* the eight-legged essay in selecting scholars. Distinguished ministers and eminent savants, in great numbers, have been developed by this system; the scholars of those times cherished a zeal for the classics and history to which the forms of composition were wholly incidental. But with the continuance of the system through two hundred years and more, faults have shown themselves and have become more serious, day by day. Scholars, having regard only for the 'main chance,' seek the distinction and profit of a degree, even practising subterfuges and deceit, without apprehending at all the grand purport of classics and history. There is urgent need that we seek real learning and that we correct these abuses. Moreover, of late, the nations of the world, in their intercourse are constantly attaining greater wisdom and skill; it is highly important that we widen our relations with all lands and bring practical abilities into play. All the branches of the examination system, as it now exists, must needs be modified in conformity to the times, that the emergency may be effectively met."

The edict then proceeds to enact that henceforth, in the provincial and central examinations, the three groups of tests shall be made up as follows: in the first, five topics to be discussed, relating to Chinese governmental affairs and history; in the second, five themes for dissertations, upon the governmental affairs, arts and sciences of all lands; and, in the third, two expositions of passages from the "Four Books" and one exposition of a passage from the "Five Classics." In grading the papers, examiners are

expressly commanded to give no disproportionate weight to any one of the three groups; this with a view to preventing the promotion of men, as formerly, merely on the strength of their classic lore. Moreover, in all expositions of the canonical books, candidates are expressly forbidden to employ the time-honoured forms of the *pah-ku-wén* or eight-legged-essay. Finally, in the discussions and dissertations on practical subjects (which now occupy the place of importance formerly held by the canonical books), it is enjoined that the very reality shall be presented, and not empty rhetoric.

Such was the reform on paper. Put forth by a conservative Court, it was literally a re-enactment of the radical project of Kang Yu-wei which had cost the progressive Emperor his throne three years before. Taken at face value it was unquestionably a revolution in the examination system. Although protesting that the "Four Books" and the "Five Classics" should still be regarded as the basis of education, it relegated their doctrines to the least and last of the three groups of tests. While following the old plan in the arrangements for the tests, it made their essential content a matter of the twentieth century.

It would be rash to say that the reform is so complete in fact. There are no "clean sweeps" in China. A period of lagging always ensues upon an access of zeal. Even if the government were strenuous for carrying out the letter of the law, the qualified examiners are wanting. Students who have gone from college to try the examinations of the past two years have come back to report that Western learning did not help them much. But it is not always so; and it cannot be so for long. Many influence are tending to convert the wordy shift of the courtier into a beneficent actuality. This edict was wedged in with others so closely that it cannot fall. These other edicts provided for sending young men abroad to study; for the establishment of provincial colleges and the organization of a common-school system. Already the young men are coming back, some of them with laurels won in the best schools of the West, to organize the common schools and to man the colleges. It may even now be said that China has the beginnings of a university system in which can be found teachers who are not merely examiners, and which produce not only scholars but men. One of these men, who holds his Chinese *Chüjen* degree also, has written me his views of the system and the prospect, and I transcribe his words. "Every Chinese man knows that the examination system is not good, and so the government has resolved to establish schools, colleges and universities, instead of all the kinds of examinations. For the examinations of the next term the number of *Hsiutsai*, *Chüjen*, and *Chinshih*, will be diminished and, several years after, all the examinations will be dismissed."

THE DESCRIPTION OF THE EXAMINATION SYSTEM.

I have before me a manuscript, with this caption, written for use in this paper by a student in an Anglo-Chinese college who, as may be inferred from the practical way in which he tells his story, has been through mill and has won his *Chüjen* degree. Take the boy who looks forward to a scholarly—that is a civil—career, and at the end of his elementary schooling he begins to prepare specifically for the examination. He may be, perhaps, fourteen, and for two years or so he widens his reading, “opens his pen” and makes essays for his master’s criticism. Then he may be ready to enter the lists, of which let him speak for himself:—

“There are three great divisions of the Chinese examination, namely, the minor examination, from which a *Hsiutsai* (the Baccalaureate degree) may be taken; the provincial examination, from which a *Chüjen* (the Master’s degree) may be taken; and the examination of the Board of Rites, from which a *Chinshih* (the Doctorate) may be taken.

“The minor examination includes three parts, namely, the district examination, governed by the magistrate and his secretaries; the prefecture examination, governed by a prefect and his secretaries; and the examination of the literary chancellor, governed by the literary examiner and his secretaries. The district examination is of four tests, of which at the first we are required to write two essays explaining Confucius’ doctrine and, at the second to the fourth, the subjects are on mathematics, history, geography, politics and so on. Only the first test is important, and it is unnecessary to pass the second, third or fourth, because a boy still may pass the prefecture examination, though he have simply passed the first test. The prefecture examination is the same as the district examination. After the district and prefecture examinations are finished, we have the literary chancellor’s examination. It is of three tests, of which at the first we are required to write two accounts on mathematics, geography, physics, chemistry, history, economics, philosophy, astronomy, agriculture, military affairs, medicine, or translation; at the second, two accounts explaining Confucius’ doctrine, and at the third the subject is uncertain. If we be selected on the second and third (the first time is not necessary), then we are required to pass the fourth test, at which only one essay would be written. Now we become *Hsiutsai*, after we are selected by the literary examiner.

“There is a branch of examination after we become *Hsiutsai*. During the time of the literary chancellor’s examination, *Hsiutsai* may pass the annual and entrance examinations at different times. The annual examination is to test a *Hsiutsai*, how he learns, himself, in his home. If his essays be too bad, his degree will be taken away. The entrance examination is to

examine whether a *Hsintsai* could pass the provincial examination or not. If he fail for this examination, he might still pass the entrance-examination of the province before the time of the provincial examination. Now, however, there is a new rule, that students of schools or colleges who are *Hsintsai* are allowed to pass the provincial examination without passing these two kinds of entrance examination.

"For a provincial examination, two chief examiners are ordered by the Emperor, and sixteen assistants, who are the assigned expectant magistrates appointed by the provincial treasurer. It includes three tests. At the first we should write five discussions, the subject of which are taken from the history and politics of China; at the second, five accounts, on State, economics, finance, diplomacy, law, philosophy, military affairs, logic, mathematics, physics, chemistry, agriculture, commerce, and so on; and at the third, three essays which explain the doctrine of the Chinese famous old books. All the essays are at first examined by the sixteen assistant examiners. Each of them chooses the good ones and sends them to the chief examiners. Now the chief examiners select the best ones and give the writers the title of *Chüjen*,

"Next year the new *Chüjen* would pass the second examination in the capital. It is only to examine again the *Chüjen's* learning, and does not give any degree. If he fail at this examination he would not be allowed to pass the examination of the Board of Rites. The essays of this examination are examined by the ministers who are ordered to take charge.

"The examination of the Board of Rites is the same as the provincial examination, but the place is in the capital, the rules are more strict, and there are four chief and eighteen assistant examiners. (This leads to the degree of *Chinshih*.) The second examination of *Chinshih* is the same as that of *Chüjen*, but the place is in the Imperial Palace.

"After getting *Chinshih*, we should pass the palace and court examinations. A long account on either Chinese or Western science would be written for the former, and two accounts, on any kind of science, for the latter. The essays of these examinations are first examined by the ministers, and they send the best ones to the Emperor to look over. After these examinations, the *Chinshih* are divided into three classes. The first class would get the title of *Hanlin*; the second class the title of second assistant secretary of a Board; and the third class the title of magistrate. In the past time, these three classes became immediately officers, but now they would go into the University of Peking to study three years. If one do not study in the University one is never admitted to become an officer."

THE "THEMES" IN A PROVINCIAL EXAMINATION.

Of the three great divisions of the examination system, the middle-grade or provincial examination may be said to be most noticed, being sufficiently local to include thousands of candidates at each provincial capital, and sufficiently high to confer considerable distinction on those who pass. The themes are always published, after the event, in the native dailies, and are usually collected, with a number of the winning productions, in pamphlets. Such pamphlets, one for each province, can be bought in the native shops of Shanghai and other leading towns. It is from the collection for the Chekiang province that I have made up the following summary of a specimen "question paper."

Taking the whole of China, the number of candidates coming for this examination is usually something like 150,000; nearly 10,000, that is, for each province. Some of the examination halls accommodate double this number. The number to whom degrees can be granted is fixed, and is painfully disproportionate to the number of candidates. For Chekiang, the quota is 104. For the examination in question (1903), however, my pamphlet gives the names of 107 as successful.

This examination covers a period of eight days. Two days are allowed for each of the three groups of tests and there is a day of respite at each of the two intervals.

For the sake of unity, the specimen dissertation, which follows this summary of themes, is taken from this same examination. Mr. Wu, the writer of this dissertation, stood first in the list of successful candidates for his province. I have not read his other twelve effusions. I was attracted to this one, as a specimen, because it seemed an excellent illustration of the mingling of some knowledge of Western science with the forms of perfect devotion to Confucius. It reflects, I think, the state of mind of the scholarship that dominates China to-day. Mr. Wu has been kind enough to permit the use of his photograph and also to permit that a copy of this dissertation, on official paper, be furnished me for verification. The province to which he belongs stands second only to the famous Kiangsu province in the literary honours of the Empire; and as he heads his delegation to Peking, we may hope to see his name, this year, high in the list of "Doctors."

In the summary following I have in most cases, given only the substance of the theme. Where quotation marks are used, however, the intent has been to give a strict translation.

THE FIRST GROUP.

1.—"Let there be a sufficiency of food and wide distribution of goods, then the State will be established, the people will be prosperous, and civiliza-

tion will be perfected." (A discussion). [This selection is from the writings of a publicist of the Han dynasty.]

2.—To discuss the relative excellence of the methods followed by the Han, the T'ang, and the Sung dynasties, respectively, in controlling certain barbarous tribes that afflicted their borders.



MR. WU.

3.—To discuss certain specified methods of government followed by Chang Chū-chêng, a Minister of State in the Ming dynasty.

4.—To discuss the course of the Emperor T'ai Tsung, of the T'ang dynasty, in inviting officials, of whatever rank, to memorialize him respecting anything they found faulty in his legislation.

5.—To discuss the methods of education in State schools observed by two specified teachers of the Yuan dynasty.

THE SECOND GROUP.

1.—The relation of the teachings of Confucius to modern thought. (A dissertation.) [Given in full below in connection with a dissertation and its translation.]

A review of the political institutions, laws, and methods of Western nations in comparison with those of China. There is general accord in the ideal that legislation should be a matter of common consent for the common good. In her illustrious models of political genius China is not behind the West. How can China, as a State, become efficient to rule? (A dissertation.)

3.—In regard to national prosperity and power. England and Germany are cited, respectively, as examples of naval and military organization; for political economy, Adam Smith's "Wealth of Nations" is commended. We have learned the foreign military drill; we make foreign cannon; but have we attained military prowess? We have commerce and industry, mines and railways; but are we reaching the sources of wealth? What is essential in order to secure prosperity and banish distress and weakness? (A dissertation.)

4.—How to profit by Japan's example in adapting the educational systems of the West to the civilization of the East. (A dissertation.)

5.—Geography and politics are closely connected. Westerners have explored Asia and catalogued her resources, Chinese have no such knowledge of Europe. Why? The Great Powers of East and West are continually absorbing smaller nations and parcelling out island kingdoms among themselves. Now they are looking toward China. It is a time when we should take world-views and look ahead. (A dissertation.)

THE THIRD GROUP.

1.—"Social, but not of a clique." (An exposition.) [This maxim is from the Confucian Analects.]

2.—"I understand words; I am skilled in nourishing my exaltation of soul." (An exposition.) [This is from Mencius.]

3.—"How shall the dynasty be maintained? By benevolence. How shall the people be kept united? By wealth." (An exposition.) [This sentiment is from the "Canon of Changes," one of the "Five Classics."]

THE OLD LEARNING AND THE NEW.

Chekiang Provincial Examination, 1903. (Second Group, First Theme.) "The teachings of Confucius harmonize philosophy, politics, and education as one family. The Doctrine of the Mean recognizes Yao and Shun as the ancestral authority and Wên and Wu as the pattern of government. Now, with

right doctrine as a basis, there may be set up what we call the institutions of government. Again, it devolves upon government to maintain the five relations. Accordingly, in the teachings contained in the Six Classics, the discussion of government occupies the larger space. Now, the old school of thought, with great exclusiveness, preserves even the faults, and shuts itself up to mere expositions of the moral philosophy. The new school, seeking novelty and meditating change, looks with disdain upon the canonical records as of no practical use. *Required:* To straighten out the confused tangle of these various notions, first making clear the essential ideals of the Sacred Books, and giving a selective analysis of the great sayings of the Six Classics, in order to bring out the comprehensive unity of political philosophy and right doctrine." (A dissertation.)

First-Honour Man, Wu Tun-i (Licentiate of the Hangchow list). "Take your stand in the midst of the five continents, trace up the history of two thousand years; as for men that are mountain high and broad as the seas there is none but our Master Confucius. Now those who, at the present day, talk of philosophies are apt to mention the system of inductive reasoning founded by Bacon and the study of ultimate principles as instituted by Descartes; while, as a work which brought the study to a high degree of perfection, they name Kant's "Critique." When they discuss political philosophies they are apt to mention Montesquieu's study of the Principles of Laws and Bentham's dominant ideal of "the greatest good to the greatest number." If they consider systems of education they are apt to mention the method of sceptical questioning set up by Socrates, who excelled in analysis; Plato's exposition of ancestral authority, inculcating the principles of human relationships; and Aristotle's physical culture and music for the attainment of intelligence and vigour. Ah, yes; but well we know that the learning of the great West, starting from Greece and Rome, and passing down from hand to hand until it spread to the scholars of England and France, modified and improved as occasion demanded, and approaching perfection with the lapse of time, does not after all, transcend the forms set by our Master Confucius. As for Confucius, he excels alike in philosophy, politics, and systems of education, without being a particular master of any one branch. Thus, with the ancestral authority of Yao and Shun, and the pattern of government set by Wên and Wu, he grasps the clue of the "golden mean" and the tradition of an all-pervasive unity. As compared with the idealism of the West, this is subtle. "Observing their propriety you may know their government; hearing their music you may know their virtues" - compared with the State control established by Solon and the code of laws promulgated by Napoleon this is perfect. The ethical department of education and the teaching of faithfulness

and sincerity, as compared with the system of bodily culture set up by Sparta and the æsthetic culture instituted by Athens, are far superior.

After the death of Confucius, his deeper teachings ceased, his seventy disciples passed away, and the great principles were perverted. From the Ching and the Han dynasties onward, emperors and kings regarded government as consisting of ceremonial and music, penalties and favours; masters and savants regarded teaching as consisting of expositions of moral philosophy. From a common source come divergent streams. Of those who received instruction, some went so far as to cherish every jot and tittle in the discourse of a single teacher, while glossing and altering the canons and precedents, and indulging in empty talk of human fraternity. In the course of two thousand years and more they have not been in touch with the Master. Then the teachings of Western science gradually filtered in upon the East. Scholars who had touched but a tip of a branch of the tree of knowledge, with only a skin-deep culture, were wonder-struck with the new ideas, and, although getting mere outlines of their subtler meanings, proceeded to discard the safeguards of the recognized doctrines and to overturn the principles of right and wrong, thus deranging established courses and throwing themselves open to rebuke. Those who contended against these errors, taking an unqualified attitude of deep exclusiveness and obstinate opposition, regarded the new principles of physical science and the subtle intricacies of legal systems as wholly contemptible. The excess of zeal was as bad as the defect; both sides failed to see that the determinate *summum bonum* is to be found in Confucius.

"Now, to harmonize the conflict of the new and the old schools, there is no way so good as to take up the chief teachings of the Six Classics and thereby illuminate the essential ideals of the sacred doctrine. What, then, are these essential ideals? The Canon of Changes teaches: in traits, adaptation; in adaptation, thoroughness; in thoroughness, permanence. The Canon of History teaches: apply the principle broadly and you will know what is afar. These ideals will suffice to drive out the expositors' slavish adherence to the mere letter, and to heal the desperate blindness of the moral philosophers. The Canon of Poetry takes the records of manners and customs and weaves a garland of songs and legends; this is adapted to a reshaping of the exclusive views of impracticable scholars. The Book of Rites enjoins scrupulous regard for self-restraint and good form, with a view to the enrichment of human relationships; this is calculated to put to shame the cavils of contentious scholars against their native land. The motive of the Spring and Autumn is to bestow the meed of praise and to administer keen rebuke—with the object of leading men to honour the king; this is calculated to put an

end to reckless words of revolution, of casting down the Chow and enthroning the Lu. The Canon of Music has not been handed down. "Let the will be right, the body upright," has been supplied to us in the Tai edition of the Book of Rites; this sentiment is calculated to do away with heedlessness, crime, wantonness and depravity, and self-willed, reckless speech.

"Of old, Mencius hated the perverted views of recluse scholars, but held in reverence the Way marked out by the early kings. He restored the teachings of Confucius and, in compiling them, said: "When the Way is made straight the common people will prosper; when the common people are prosperous there will be no wanton vice," The Six Classics (or Canons) constitute the world-ruling ideals of the Sages. To hold them as the criterion of restoration and innovation of addition and subtraction, recognizing that in following them there is government and in departing from them there is anarchy—this is manifestly the true aim of statesmanship. To make clear the great principles of the relation of king and minister, of father and son, wherein the "golden mean" consists in impartiality, and the invariable ideal is constancy,—this is indeed the ultimate standard of education. Emperors and kings attaining thereto have ruled the world and have handed down the right doctrine to their successors. Teachers and savants, rooted in this doctrine, have by it restored the ancient Way whereby to exercise authority. Herein we find, moreover, the central pivot of unity between education and government; but it is only our Master Confucius who has rounded out the doctrine and restored, corrected, and determined it. A hundred streams divergent flow, but they must spring from their sources in the Kun Lun. The hosts of stars shine with varying beams, but all revolve about the pole star. Let superior men, who have turned from the Canons, take care not to be led astray by strange ideas and thus forget the Masters to whom they should give heed."



Western Education in South China.

By O. F. WISNER.

THE beginnings of intercourse between China and the Western world were in the south. The earliest period of that intercourse, covering, roughly speaking, two hundred years (1677-1842 may be given as the limiting dates) was entirely a period of commercial relations. During the greater portion of this time the power and civilization of Europe were represented by the East India Company, an organization seeking exclusively for the advantages of trade, and persistently opposed to all efforts looking towards the enlightenment of the people with whom they dealt. The attitude of official China during this period was that of supercilious arrogance, resting in the calm assurance of the rightful supremacy of the Middle Kingdom, and acting, on the conviction that their only duty towards the outside barbarian nations was to keep them in a state of reverent subjection. China sought no intercourse with these outsiders. If they, on their part, sought to trade with China, it was granted as a gracious favour by an officialdom which despised trade and traders too much to attend seriously to the details involved until they became matters threatening international rupture.

During this period, then, there was no such thing as modern educational effort within the confines of the Empire. With the opening of the nineteenth century the Missionary Societies began trying to find an entrance for Christianity and modern civilization into the Celestial Empire, but they had been obliged, on account of the repellent forces still operative, to largely content themselves with such operations as could be carried on among the emigrant Chinese in the vicinity of the Malay Peninsula. In 1818 Dr. Morrison founded the Anglo-Chinese College in Malacca, the object of which institution was to furnish facilities for Europeans to study the Chinese language, and for Chinese to become acquainted with Western science and religion.

In 1834 the Society for the Diffusion of Useful Knowledge in China was established, because it was felt that the only way to get rid of the unwarranted feeling of superiority on the part of the Chinese, and to obviate

the consequent irritation to foreigners resident in China, was to disseminate among the Chinese, in their own language, accurate information as to the religion, science, and institutions of the West. Accordingly, this society began to prepare and publish books and magazines containing such useful knowledge as was suited to the existing condition of things in China. Thus a beginning of the work of Western education within the borders of China was made by means of the printed page, while as yet the founding of schools within the country was impracticable.



ELLIS KADOORIE SCHOOL, HONAM.

The spectacle of the impact of Western educational ideas upon the ultra-conservative mind of China has from the start been an intensely interesting one. There could be but one issue. The old and effete was bound to give place to the new and practical. But the progress of the campaign has, nevertheless, been full of surprise and interest. The West came full of enthusiasm and strong conviction begotten of the knowledge that its learning was demonstrable and fitted with the modern life of the world. It found China resting with proud confidence in the axiom, "What

Confucius teaches is true; what is contrary to his teaching is false; what he does not teach is unnecessary." Confucius lived 2,400 years ago. Theirs was an assurance rooted in undisputed tradition, and fortified by the accumulated conservatism growing out of two and a-half milleniums of undisturbed conformity. The problem was how to teach a nation that had no desire to be taught; no desire, not because they lacked interest in learning so much as because they regarded themselves as already possessing a monopoly of valuable knowledge.

The beginning of effective contact of Western thought with this colossus of ignorance and conceit dates from the cession of Hongkong to the British. From 1841 the British Government assumed responsibility for the education of the Chinese population of that island. These numbered 5,000 at the start, but have since multiplied to 270,000. Considerably more than half-a-million Chinese passengers go and come annually between Hongkong and the different parts of the mainland. The importance of Hongkong as a distributing centre of ideas as well as of material products must not be underestimated.

From the time of the occupation of Hongkong the British Government has committed itself to the effort to inoculate the contiguous region of China with Western ideas. It has been more than tolerant of educational schemes. It has been benevolent. Almost from the beginning it has subsidized schools for the Chinese, as well as for European children, by a liberal system of grants-in-aid. At first it went so far as to be avowedly missionary in the religious sense, proposing to put its schools for Chinese into the hands of native Christian teachers trained by Protestant missionaries, as a means affording "the most rational prospect of converting the native population of the island." Along with this the hope was probably indulged that Hongkong, converted, would act as leaven to change the heathenism of the mainland. This proselitizing policy was succeeded by one entirely secular in character, and this again by the present attitude which is a compromise between the two.

Encouraged by this liberal atmosphere and by the contiguity to the great Empire to be influenced, the Morrison School, started four years before in Macao, was, in 1843, and the Anglo-Chinese College of Malacca in 1844, removed to Hongkong. St. Paul's College and several smaller schools sprung up about the same time. The three institutions named have since, from various causes, been closed, but not without leaving valuable traces of their existence in the men that they trained. In 1861 was started the central school, now Queen's College, which has since become the largest school in the Colony. Many other educational enterprises have been started in Hongkong, some of which have survived, while others have succumbed.

In 1842 Canton was opened as a treaty port. As early as 1835 Dr. Peter Parker had opened the Canton hospital, and this, together with other benevolent medical work, did much to create a more friendly feeling towards the foreigners among the Chinese, and to pave the way for the extensive evangelistic and educational activities that have since been carried on.

With this bare statement of beginnings it will be necessary to leave the history in order to give at least an outline sketch of what is being done at present. Hongkong, Canton, and Macao may be taken as the centres of advanced movement in education to-day in this part of China. We shall, for convenience, make the broad classification into male and female education, and we shall now proceed to give some account of the character and scope of some of the leading schools doing these two kinds of work.



ELLIS KADOORIE SCHOOL, HONGKONG.

ADVANCED SCHOOLS FOR BOYS.

Queen's College was founded in 1861, with 200 pupils. In 1899 there were 1,344 in attendance, and in 1903 there were 1,128. The school was started to prepare young men for business careers in the Colony, to fit a few men of special ability for taking a university course in England, and to

supply trained teachers for the Government. Not much has been accomplished for the last object, chiefly because of the lack of time for pedagogical subjects in the school, and because of the preference of the boys for such studies as will fit them for lucrative mercantile or official positions rather than for ill-paid masterships.

The College has a fine building overlooking the harbour. It is not a boarding school. There are eleven English masters, five of them graduates of Cambridge or Edinburgh. In addition there are eleven Chinese assistant teachers of English, five pupil teachers, and five vernacular masters.

There are three schools, divided into eight classes. The upper school has three classes, and in these no Chinese is taught. Here English grammar, composition, history, geography, arithmetic, algebra, euclid, drawing, Shakespeare, and book-keeping are taught. In the 1st class tuition is free. In the 2nd and 3rd classes it is \$36 a year.

The lower school comprises three classes, and the preparatory school two classes. In these, in addition to the usual English subjects leading up to the work of the upper school, Chinese is taught. An entrance examination is held in Chinese, to pass which about three years' Chinese study are necessary. The tuition in all these classes is \$24 a year. The fees from the entire school for the year 1899 were \$27,245. For 1903 they amount to about \$25,000.

The final test of the first class in the upper school is the Oxford Senior Local Examination. Five students from the College passed this examination in 1903. Geo. H. Bateson Wright, D.D., is head master.

The work of the Diocesan Boys' School and Orphanage dates from 1870, when it was opened "for the Christian education of orphans and boys of European, Chinese, and mixed parentage." The school work is divided into seven standards, and the purpose is to fit students who have completed the work of the 1st class for passing the Senior Oxford Local Examinations. Three students from the school passed this examination in 1903. The tuition fee for day scholars is \$60, and for boarding pupils from \$240 to \$300 a year. There is regular physical drill conducted three mornings a week by an army sergeant. In summer the students have sea-bathing and are taught swimming. They are also taught to play cricket and other healthful games during recreation hours and on holidays. There is a daily inspection of the students.

There are five Europeans and one Chinese on the teaching staff. During 1902 there were seventy-three Europeans, ninety-four Asiatics, and twenty-nine Eurasians in the school, making a total enrolment of 196. More than \$20,000 was collected in fees during the same year. Mr. George Piercy is the head master.

The Ellis Kadoorie Chinese Schools Society was organized in 1901, to establish schools in Hongkong and in China for the education of Chinese boys in the English and Chinese languages, and in such other subjects as shall be approved by the administrative council of the Society. Voluntary subscriptions to the amount of \$127,098 have been collected, of which amount nearly one-half was given by Mr. Kadoorie. Six schools have been opened, one in Hongkong, two in Canton, and three in Shanghai, with a total attendance of 1,000 pupils.



FIVE-STORY PAGODA, CANTON.

About 300 Chinese, residents of Hongkong and Canton, have contributed more than \$100 each to the work of the Society, thereby becoming life-members of the corporation and eligible for membership of the Council of Administration. This is an indication of the very considerable interest in the subject of true education that is coming to be manifested among the Chinese. There is an appeal in the prospectus of the Society to all who have at heart the interests of China to aid in removing the reproach, hitherto well-founded, of ignorance and prejudice among the lower classes, and this appeal appears to have touched a responsive chord in the hearts of a goodly number of prosperous and thoughtful Chinese. The late Viceroy of the Two Kwangs, H.E. Tao Mu, was greatly interested in the plans of the

Society, and up to the time of his death showed himself to be a warm sympathizer and a helpful friend of the enterprise.

The regulations of the Society require that only the income from the endowment shall be expended in support of the work of its schools, and the amount that can be expended in a single year on any one school is limited to \$4,000. The schools of the Society aim to develop the natural abilities of the scholars and to give them valuable information, while not neglecting their physical and moral needs. Periodical examinations are held, and the results issued for the information of parents and guardians. At the end of the school year prizes are awarded on the basis of these tests, in order to encourage competition and progress. A special certificate of attainment is given to each scholar who passes the annual examination in the higher department. This is a testimonial of his scholarship and of his fitness for either official appointment or for a mercantile position.

A uniform curriculum has been adopted for all the schools under the direction of the Society. There is an elementary department and a higher school, the first of which is divided into five classes, and the other into four. In the highest class, in addition to the corresponding subjects belonging to the study of English, higher and commercial arithmetic, mensuration, map drawing, history, and translation (commercial letters) are taught. Chinese instruction is given in most of the schools. A fee of \$24 a year is charged for each pupil.

Mr. W. D. Braidwood, F.E.I.S., is head master of the Hongkong School, and superintendent of the schools of the Society. He has one European assistant and a staff of Chinese teachers. This school was opened in 1901, and closed the year with an enrolment of 234.

The Canton School is under the instruction of Mr. Hugh Kirkhope, M.A., head master, and one European assistant, together with several Chinese teachers. It was opened in the western suburbs in April, 1903, with ninety-three pupils. By June there were 157 enrolled, but this number has since been somewhat diminished.

Mr. John Stirling, M.A., is head master of the Honam School. He has the assistance of one European and several Chinese teachers. This school was opened in 1902, with 170 pupils. The average daily attendance for the six months ending January, 1903, was 258. This school is held in property which belongs to the Society, and which was acquired at a cost of \$11,187.

In 1875 the previously existing St. Saviour's College, under the care of the Christian Brothers, Hongkong, was reorganized as St. Joseph's College. By the end of 1876 it had 165 boys in attendance. It has since been doing a very successful work, chiefly among the Portuguese children, although some

Chinese are also taught in the school. Its course of study is shared to meet the Senior Oxford Local Examinations, and, in 1903, five of the students from this institution passed this examination. In this respect St. Joseph's takes rank with Queen's College.



LONDON MISSION TRAINING HOME.

The Christian College, now temporarily located at Macao, was established to furnish a high grade Western education through the medium of English, and under the most favourable moral conditions, to students in South China, near to their own homes. It is the purpose of the College to locate near Canton, where a site of thirty English acres has been purchased. It is supported by the income of an invested endowment of nearly \$120,000 subscribed in the United States. It is controlled by a Board of Trustees

located in New York city, and they are making efforts to add another \$100,000 to the endowment.

It is the intention of the College to provide for a complete liberal education. At present the preparatory department is being developed. Its course of study covers four years. But below this there must come eventually the kindergarten and the primary school. And above it will come the college course of four years. All through these there will be an abundance of physical and manual training. In addition to these departments a school of pedagogy, a medical school, and other special and technical departments will be established as rapidly as is found practicable.

There is an entrance examination in Chinese, and Chinese instruction continues through the preparatory department. In the college course the study of Chinese will be confined to translation. One of the conditions of receiving a diploma from any department of the institution will be ability to write a clear style of Chinese composition, together with proficiency in rendering Chinese book language into colloquial and accuracy in translating English into Chinese and Chinese into English. In the preparatory department, English, arithmetic, geography, algebra, history, geometry, elementary science, Bible, writing, and drawing are taught. In the college course, higher English, higher mathematics, more advanced science, sociology, and philosophy will be taught.

During the year 1903 fees to the amount of \$5,057 were collected from students, of whom there were sixty-three enrolled during the year. Most of the scholars live in the College. The President of the College is the Rev. O. F. Wisner, M.A., D.D. There are associated with him on the faculty five other gentlemen holding degrees from leading American universities, one French gentleman, a graduate of the University of Paris, and one lady. There are also three Chinese teachers.

In 1864 a school, called the Tung Wen Kwan, was opened in Canton, by Imperial Edict, to teach twenty Manchu and Banner boys Chinese and English, to fit them for Government employ as interpreters abroad and in China. In 1903 the school was amalgamated with another Manchu school under the new name of the I Hsuo Kwan. There is one English teacher, Mr. John Summers, assisted by two English-speaking Chinamen. The number of students of English is limited by law to sixty. In 1897 a Russian and a Japanese department were opened, each under a teacher of that nationality. There are at present forty pupils in the Russian, and thirty-seven in the Japanese department.

In 1900 a French department was opened with a French professor in charge, and there are now forty-two students in this school.

The average course in the English department is about sixty years. Students who complete the course are declared competent to join the Customs or be attached as interpreters to some mandarin's office. About 250 have been under instruction in this school within the last eleven years.

St. Stephen's College is a new institution started in Hongkong in 1903. There have been about 25 pupils enrolled. The school offers to Chinese young men the advantages of a high-class English boarding school. The fees for tuition and boarding are \$400 a year, and \$160 extra for European boarding. \$100 tuition is charged for day scholars. Rev. E. J. Barnett, M.A., is warden of the College, and he is assisted by a staff of three Europeans and one Chinese teacher.

The Men's and Boys' Training School of the Presbyterian Mission (American), Canton, was organized in 1885, with 36 students enrolled during that year.

The objects of the school are to train young men for evangelistic work under the care of the Mission or to take a medical course elsewhere, and also to provide a good education for the children of the Church in their own language. After the children of Christians are provided for others who wish to attend will be received. Students who are able are expected to pay in full for their board, but for those who are poor this fee is reduced as much as one-half. The two departments are called the High School and the Theological Seminary. The High School course of study has been raised in standard from year to year until now, comparing it with the course recommended by the Committee of the Educational Association of China, it is found to contain all the work suggested for high schools and about half the college course recommended by that committee. During the year 1903 the enrolment was 112.



A MODERN STUDENT.

Since 1815, 81 preachers have been graduated. In addition 15 graduates have been employed as colporteurs, and 15 others have studied medicine. In addition to these about 500 have attended the school for a longer or shorter period. The present faculty consists of three foreigners and four Chinese teachers. The Rev. H. V. Noyes, D. D. and the Rev. J. J. Boggs are in joint charge of the school.

During 1903 the Chinese Department of the Y.M.C.A., in Hongkong, started a night school for the purpose of supplementing the education of young men in business who have no time to improve their minds except outside of business hours. Courses in business, English, Mandarin, French, German, music, science, shorthand and typewriting were announced. Some generous friends of the Association subscribed liberally to the support of the school, making it possible to charge a very low fee for the lessons. There was an enrolment of 120 students. French and commercial correspondence proved to be the two favourite subjects. Five professional teachers were employed, and the sessions were held from six to ten in the evening. In addition to these classes a course of popular lectures was conducted with much success, with an average attendance of 181 for the three months ending December. W. J. Southam, General Secretary, Y.M.C.A., and one European and one Chinese assistant.

The Hongkong College of Medicine was founded in 1887 to teach medicine, surgery, and midwifery to Chinese and such others as might wish to attend. The school is independent of the Hongkong Government, but is encouraged by it. The minimum course covers five years. All professional examinations are conducted by independent examiners, who have no other connection with the College. Of the five years' study required, at least, three years must be spent in this College. Clinical instruction is given daily in the Alice Memorial and Nethersole Hospitals. The college fee is \$60 a year. The examinations cover the following subjects: - botany, chemistry, osteology, anatomy, physiology, materia medica, pathology, midwifery, jurisprudence, public health, medicine, and surgery. When these have been passed by the candidate to the satisfaction of the examiners a licence is conferred upon him.

Sixty-eight students have been enrolled from the beginning. Of this number twenty-seven left because of the difficulty of the examinations or for other reasons. Twenty-four are at present in the College. Seventeen have successfully passed their examinations and been licenced to practice medicine. R. MacLean Gibson, M.D., C.M., is director of studies. There are associated with him in the capacity of members of the senate of lecturers fourteen other physicians in the colony.

ADVANCED SCHOOLS FOR GIRLS AND BOYS.

The True Light Seminary of the American Presbyterian Mission in Canton was opened in 1872 with six students, two in the department for women, and four in that for girls. The enrolment now is over 200, and the average attendance 140. There are now four departments. One is for training Bible readers. The other three are the advanced, intermediate, and primary for girls. There have been enrolled during the last thirty-two years 664 women and 1,428 girls. Of these 476 were received into the Church while in the seminary. Others were Christians before they came to the school, and still others became such after leaving. More than 300 have served the various Missions in some capacity. Thirty have taken a medical training. The aim of the Institution is to give religious instruction and prepare the pupils to become Christian leaders. The Bible has always had a prominent place in the curriculum. Besides this the course of study includes geogra-



FLOWERY PAGODA, CANTON.

phy, arithmetic, history, astronomy, Chinese composition, vocal and instrumental music. Miss Harriett Noyes is the senior lady teacher in charge, and there are associated with her two other foreign ladies and a corps of eight faithful and efficient native teachers.

The Wesleyan Girls' School, Canton, was established in 1867, the first boarding school for girls in China. It appears to have been closed after some years, and was reopened in a new building in 1894. In the course of these nine years fifteen girls have been trained as teachers, and eleven of

these have obtained schools. Ten women have been out as Bible readers. The aim of the school is rather evangelistic than strictly educational. There are at present about thirty girls and five women in attendance.

The London Mission Training Home for Chinese Girls, Hongkong, was opened in 1900, under the management of Miss H. Davies, superintendent. She has three native assistant teachers. There is accommodation for thirty-six boarding pupils. Boarders pay full fees for board, and the fee for English instruction is fifty cents a month. About one-third of the pupils are orphan children, given to the school. These and the daughters of country preachers are supported by special contributions. The age of pupils varies from six to nineteen years, and they are taught in seven standards, following the course mapped out by the Government. The medium of instruction is always the Chinese language. English is taught as English girls learn the modern languages of Europe. The course of study is very far advanced for a school using Chinese as the medium of instruction. The subjects taught are reading, writing, diction, explanation, composition, Scripture, arithmetic, geography, history, drawing, and various kinds of needlework.

The Church Missionary Society's Baxter School was begun about twenty years ago. It aims to educate the Christian girls and if possible train teachers. About seventeen teachers have been trained, who are teaching in various missions. Two graduates are in Dr. Mary Fulton's Medical College, Canton, studying medicine. One is a nurse in the Government Hospital, Hongkong, and is on a par with the European nurses there. For several years some girls have been taught English. Twenty-two are studying English this year. There are sixty pupils. Miss Johnston is in charge, and has one European assistant. There is one native woman teacher, three pupil teachers, and one lecturer. The course of study covers six years, following the Government requirement for grant-in-aid schools. Geography, arithmetic, music, and Chinese are taught. Also sewing is learned by all.

The Ruth Norton Girls' School, Canton, is under the care of Mrs. C. E. Nelson, of the A.B.C.F.M. It is located in the Western suburbs. It is a boarding school which aims at the spiritual and intellectual training of Chinese girls. The effort is to train teachers and also to give a Christian education to any who may wish to attend. There are eight classes. After the entire course of study is completed a certificate is issued by the school. The progressive or inductive method of teaching Chinese is employed very successfully. The course of study includes writing, literature, religion, composition, arithmetic, geography, letter writing, physiology, history, and science, among other subjects. English is taught to a few. All are taught to sew and do house work. Mrs. Nelson has one native assistant. There are

twenty-three day and boarding scholars. All these girls pay their own board, \$3 a month, and for the next year it is proposed to charge fifty cents a month for tuition. The school was started in 1903. It is hoped to make the school entirely self-supporting.



DUMB-BELL DRILL, CHRISTIAN COLLEGE, MACAO.

REVIEW.

As we look back over the last seventy years it is interesting and encouraging to note what has been accomplished, not merely in the number of institutions planted and the number of pupils trained, but rather in the change effected in the spirit of the Chinese and in the status of Western training in the community. Seventy years ago there was not a single student in this whole region openly studying the things that Westerners had to teach. When the Morrison School was started in 1839 there were only six pupils, and after six years of work they had gathered only thirty scholars, although from the beginning it was the policy of this school to board and instruct its pupils free. Now there are thousands of boys and hundreds of girls not only in schools of Western learning but actually paying fees for the privilege. When a Chinaman pays for anything we may be pretty sure he appreciates it. And it is no extravagant estimate to place the annual payment of the Chinese for Western tuition in the three southern centres of educational activity at not less the \$100,000. Besides, the Chinese are themselves establishing modernized schools and incorporating Western subjects in their curriculum, notably so the Viceroy's College and the Shi Man Hok T'ong, in Canton, and the many schools undertaken as private ventures all over the province, in which English and (or) Western knowledge are being taught

Another significant change is seen in the subject of female education. Under the old conditions of society the education of a girl was rather a rare exception. In 1875 there were, all told, 249 girls attending the Hongkong schools. In 1901 that number had increased to 1,992. In 1875 there were 20,664 children in the Colony under sixteen years of age. In 1901 there were 33,868 between the ages of five and fifteen. So that it is quite evident that the increase in the number of girls in school is not due to increase of the population alone, or even in large measure. At first in Canton it was only possible to secure the attendance of girls in the school by offering free tuition, board, lodging, and even clothes. Now there are a number of schools in the South where the girls are sent and fees willingly paid. Vernacular magazines and newspapers are advocating the general education of girls as essential to the well-being of the State. This marks, indeed, another great advance. On the whole, although we have little reason to be satisfied with the kind and extent of educational work that is being done, we have cause for encouragement in the abundant signs which exist that beyond question the renovation of the old worn-out system of education is at hand.

THE FUTURE AND ITS NEEDS.

As we turn our eyes to the future it is not without hope that the things that need to be done will be at least earnestly attempted. The history of the past abundantly justifies that hope. If we were to name, in no spirit of unfriendly criticism, a few of the needs of educational work in South China, it would really be tantamount to a prediction that along these lines development is likely to take place or be attempted.

A crying need of the present is a Teachers' Training School. There is an increasing demand for teachers. That demand is rapidly creating a more just and attractive scale of salaries. The demand comes not only from the multiplying and growing schools under foreign supervision but one hears frequent appeals for teachers trained in Western methods and subjects from the Chinese themselves, for their own schools. We have heard only the beginning of such calls. They are as sure to increase as is the cause of true education. Such a Training School is one of the imperative requirements of the situation.

More effective means of teaching Chinese subjects in conjunction with English are needed. The history of the co-teaching of these two branches has been one of almost universally unsatisfactory results. It appears to the writer that an understanding of the reasons for this failure will be at least suggestive of the method of relief. There appear to be two causes operative to cause Chinese boys studying English to disrelish the study of Chinese.

One concerns the method of teaching, the other concerns the teacher. So long as there is no revision of the method of teaching Chinese, so long as a boy is asked to start wandering about in a trackless wilderness of Chinese literature, so long as he is asked to use his brain for years as a mere memory machine before he begins to use it as a machine for understanding and thinking, so long is he pretty certain to manifest a dislike for the study of Chinese. The Chinese boy is still human. Human nature anywhere in the world would rebel against such a process. Chinese study is not made interesting, and that for the reason that it is not made rational. There is no reason why it should be less attractive than any other subject, if properly handled. But the method of teaching must be modernized. It is of interest to note that among the Chinese, especially in Macao and Hongkong, a better method is springing up. Attractive illustrated primers are being introduced, and above all the inductive method is being applied, so that the pupil has from the start a command of all his attainments for practical use. Much more needs to be done, and much more undoubtedly will be done, with vastly beneficial results, along this line.



PHYSICAL DRILL, DIOCESAN SCHOOL, HONGKONG.

The other suggestion on this point is that the English-trained Chinese boys are pretty certain to lose respect for their Chinese teacher if they find him, as they are likely to do, densely ignorant of some of the subjects on which they have become informed in the classes on Western subjects. The boy who knows and appreciates the proofs for the rotundity of the earth, the rotation of the earth on its axis, and its annual revolution around the sun, is

pretty certain to despise the instruction of the old fossil who thinks the earth is flat and that the sun goes round it once in twenty-four hours. The only remedy is to have the teachers of Chinese trained in Western subjects to such an extent at least as not to lose the respect of their pupils because of their ignorance. On these two points the teaching of Chinese calls for reform.

A third crying need is that of more up-to-date, and that means more effective, means of teaching English, especially to beginners. In nearly all the schools where English is taught it is taught, not as a classic, but as a medium for further instruction. That being the case, the earliest and completest command of colloquial English that can be secured will be distinctly advantageous. Pupils can be taught to talk in English from the start. This is beyond question, for in at least two schools, the Christian College in Macao and Dr. Beattie's school in Canton, English, and that alone, is used as the medium of instruction and recitation from the first day the pupil enters the school. Why it is not done more extensively remains a question not yet satisfactorily answered. That greater use of colloquial English will be made, and greater importance attached to the grade of teachers employed to give the pupil his introduction to the language which is to be the chief vehicle of his more advanced instruction, are among the practical certainties of the future.



The Government Schools of Chihli Province.

By CHARLES D. TENNEY.

TO Mr. Detring, Commissioner of Customs at Tientsin, should be given the credit of the first move in the establishment of Government schools in the Metropolitan Province. He first brought the matter before Viceroy Li Hung-chang, and having obtained his sanction acquired a tract of land below the European Settlements on the right bank of the river where, with funds contributed both by Chinese officials and Europeans, he erected the main building of what afterwards became known as the "Tientsin University." This was in 1887. After going so far Viceroy Li became discouraged and postponed the opening of the institution, so that the building stood empty for eight years. During the period it was often called "Detring's Folly" by those who have no sympathy for the heart-breaking efforts that China's friends have made to arouse her to a sense of her own needs. The writer had been chosen to take charge of the new enterprise, and he organized a private school for Chinese youths while waiting for the Government to move. The Japanese war gave the necessary shog to Chinese opinion, and the dead-lock over the development of the university scheme was broken in 1895, when the progressive Shêng Hsüan-huai was Customs Taotai at Tientsin, and immediately after Li Hung-chang had been relieved by Wang Wên-shao. The writer one day, in conversation with Shêng Taotai, outlined a proposed form of organization for the Tientsin University and, with characteristic energy, the Taotai requested him to put his proposals in writing at once, promising to advocate the scheme, and to finance it with funds to be taken from the China Merchants Steam Navigation Company, the Telegraph Administration, and the Customs Taotai's yamên. This was done, and the approval of the Viceroy, Wang Wên-shao and the sanction of the Throne came with a promptness quite bewildering in view of the previous disheartening delays. In carrying through these negotiations and in organizing the University much was due to Mr. Ts'ai Shao-chi, formerly a student of Yale, and at the time acting as interpreter to Viceroy Wang. Mr. Ts'ai was appointed first Chinese Director of the new institution.

The course of study laid out comprised four years of preparatory work in English and elementary mathematics, and four years of collegiate or advanced study, during the last three years of which the students specialized in European law or in the various branches of engineering. In order to make it possible to organize the special departments earlier than otherwise the lower classes were filled with students who had received an elementary training in the private schools already opened at Tientsin and Shanghai, and in the British Government schools of Hongkong.

The reactionary spirit that swept the country after the events of 1898 threatened the University for a time, but by tact and the support of friends in high position the storm was weathered and the institution escaped without injury. In fact, during the period of reaction the number of applicants steadily increased. When the Boxers took charge of affairs in Chihli they gave out as their programme at Tientsin, first, the destruction of the railway station and, second, that of the University. Students and teachers banded together to defend the place. The liberal and broad-minded Hung Chien-yüan, then Customs Taotai of Tientsin, sent to the writer seventy good rifles and 2,000 rounds of ammunition. A volunteer company of the students was formed and the University premises were patrolled night and day for several weeks. At last, however, it became evident that the Boxer movement was growing into an international movement in which race would be against race without discrimination, and the struggle to keep the University running was reluctantly given up and the students were ordered to disperse to their homes. Then followed the seizure and occupation of the University by the German military forces, which ended the life of the first University. A number of the old students went to Japan and to America, where they won honours in competition with foreign students. One of these students has carried off the first honours in the Law Department of Yale University. The work of the first University is vitally connected with the present school system of Chihli Province, because the students of the old institution have largely become the teachers of the new schools, and without them it would have been impossible to organize many of the present schools.

We come now to the period of reorganization under the auspices of the present Viceroy Yüan Shih-k'ai. The Viceroy is a man of quick intelligence and of a courage and energy quite unprecedented among Chinese officials. He sees clearly the deficiencies in the old system of Chinese education and the imperative need of introducing the new. While Governor of Shantung he interested himself in the educational improvement of his province, and on his assumption of office in Chihli he began at once the organization of schools. The Provincial College at Paotingfu was opened before the Viceroy

was able to establish himself at Tientsin, and after the restoration of Tientsin by the allies, work was commenced on the site of the former arsenal at Hsiku in the erection of buildings for the Tientsin University. At the same time middle schools were organized in the prefectural and independent sub-prefectural cities of the province, to serve as preparatory schools for the Provincial College and the University. The middle schools are housed in reconstructed Chinese examination halls (*shuyüan*) and the buildings are generally very suitable and commodious. A normal school has been



PART OF THE RECREATION GROUND OF THE
PAOTING PROVINCIAL COLLEGE.

established at Paotingfu under Japanese instructors. The purpose of this institution is to train teachers to take charge of primary schools in the district cities and in the towns and villages. In these primary schools the instruction will be given in the vernacular only, while in the middle schools English is taught. In the Uni-

versity, courses in other European languages are provided. The writer has long been of the opinion that the new education for the Chinese must involve a thorough knowledge of some European language or it will be ineffective, and therefore the language feature has been somewhat more emphasized here than it has been elsewhere.

To sum up, the present Government School System of Chihli Province is as follows:—

1.—The Provincial College at Paotingfu.

This College has a beautiful situation outside the city of Paotingfu and the buildings now finished will accommodate four hundred students. Two hundred and fifty are now in attendance. The work at present is by necessity quite elementary. The students are now spending their time on English, geography and mathematics. In fact, the College is doing precisely the same work that is being done in the middle schools, and the standard will be raised when the middle schools are able to send up their graduates. The

teaching staff consists of two Europeans and six former students of the Tientsin University and of the Tientsin Naval College.

2.—The Tientsin University.

In reopening the University, former students of the old University and of the Naval College, who had not completed their courses of study at the time of the Boxer outbreak, were collected to form the first class, so that the work now going on at Tientsin is more advanced than that at Paotingfu. A law department is already organized and the plan is to organize other technical departments at Tientsin, while a general scientific course will be given at Paotingfu, the two institutions working together as the two branches of the Provincial University, without any more duplication of departments than can be avoided. The Customs Taotai of Tientsin is the official head of the Tientsin University, and the fact that the enlightened Tong Shao-i, himself a Yale student, is now Taotai is, of course, of incalculable advantage to the University. The teaching staff now consists of five Europeans and three Chinese assistants. The site of the institution is on the right bank of the Peiho, five miles north of the Foreign Concession. The buildings now completed can accommodate about four hundred students, and in the classes now organized there are about one hundred and twenty-five. In addition to the law and scientific work of the curriculum, each student, on commencing his advanced course, selects either French, German, or Russian, as a supplementary study, giving one hour per day to it throughout his course. Every student will, therefore, graduate with a knowledge of English and of one other European language.

3.—The Middle Schools.

These are established at fourteen points with an average of about fifty students in each school. The cities in which middle schools are now in operation are Hsüanhuafu (府化宣), Tsunhuachou (州化運), Yungp'ingfu (府平永), Tientsin (津天), Ichou (州易), Hochienfu (府間河), Shênchou (州深), Chichou (州冀), Tingchou (州定), Chêngtingfu (府定正), Shuntêfu (府德順), Chaochou (州趙), Kuangp'ingfu (府平廣), and Tamingfu (府名大), extending from the extreme north on the border of Mongolia to the extreme south of the province near the Yellow River. In all of these schools athletic grounds are laid out and physical exercise forms a part of every day's work, as is the case also in the higher institutions of Paotingfu and Tientsin. It gives a traveller a curious sensation to enter one of these schools in the far interior amid surroundings that have scarcely changed for a thousand years and see school work going on in the modern way. The former students of Tientsin who have been intrusted with this work are generally showing great enthusiasm. There are places where both officials

and gentry look askance at the innovation and only the fear of Viceroy Yuan induces them to tolerate it. But, on the other hand, many officials have shown great interest in the movement and a very helpful spirit. The writer makes two tours of inspection yearly, and monthly reports are made to him from each school, accompanied by the examination papers of the students, so that he is able to keep in touch with each school.

As so many of the younger Chinese scholars of the province are now enrolled in these modern schools the outlook for the future, if no interruption occurs, is most encouraging, and the effects on the general intelligence of the Metropolitan Province ought to be very marked within three or four years.



GROUP OF STUDENTS AND TEACHERS, TIENHSIN UNIVERSITY.

A description of the schools of Chihli Province must not omit the excellent work that is being done by the Japanese. As already mentioned, the Normal School at Paotingfu is under the guidance of Japanese instructors. This school contains between four and five hundred students, generally of more advanced age than those enrolled in the other schools. They are being prepared to act as teachers in the elementary schools to be established in the district cities and small towns. When they are able to begin their work the combined effect of all the schools should be very great and a change in the mental attitude of the people ought to take place very rapidly. Special work is also being done by Japanese at Paotingfu and Tientsin. At the former city an agricultural school has been established, also a military school, and a Japanese language school; and at Tientsin an industrial school and an army medical school have been established.

When the Tientsin University was first organized in 1895, a scheme was formulated for the opening of preparatory schools in the interior cities, but at that time the Chinese Government could not be induced to take but the

one step. The second step has now been taken, and the third must be, as has already been proposed by the Viceroys Yüan* and Chang, to abolish the old system of examination altogether, and to give the literary degrees to those only who have graduated from organized schools in which the curriculum shall combine a reasonable study of the ancient Chinese Classics with the modern scientific knowledge that has made the Western nations powerful. With the carrying out of this final reform China will enter upon a new era of prosperity, for there is no lack of intellectual ability among the Chinese. It is only necessary to turn that ability into the right channels.



The School System of China.

By ARTHUR H. SMITH.



It has come to be well known that the Chinese Empire is one of the most remarkable examples in history of unity in diversity, and diversity in unity. For this reason, generalisations relating to all China are uniformly perilous, and must be made with the understanding that they are only efforts to represent fixed types exhibited under varying manifestations. It is to be observed that the following summary is based partly upon that general acquaintance with China which all old residents may be supposed to have, and partly upon more precise knowledge of two provinces—the metropolitan province of Chihli, in which Peking is situated; and the province of Shantung, in which China's greatest sages were born, lived, and died. It is not intended within the limited space at command even to refer to the question of the antiquity of the methods now in use, although it may be mentioned in passing that they are not only very ancient, but proceed from fundamental causes lying deep in the Chinese character and habits.

It must be remembered that the Chinese have always entertained a profound respect for learning. The opening sentence of the *Analects*, or *Memorabilia*, of Confucius, strikes the key-note for all the ages since. The Master said: "Is it not pleasant to learn with a constant perseverance and application?"

In one point of view the title of this paper is a misleading one. Strictly speaking, there is not, and probably never has been, a "School System" in China. If there were one the Empire of to-day would be very different from what it now is. Yet there is a method of instruction, which appears to be practically universal throughout China, wherever the people can afford to have schools at all. In some places and to a certain extent there are free, or charity, schools, to which pupils are admitted without the payment of tuition fees or for a merely nominal sum. The variety and the scope of Chinese charities are surprisingly great, and it certainly seems strange that, generally speaking, there are practically no endowed common schools, in place of the innumerable number of temples, the advantages of the former

being so obvious, and of the latter so obscure. The Chinese cherish a profound respect for antiquity, not equalled by that of any other race. Their regard for Confucius and Mencius is comparable to that of the Jews for Abraham and Moses. The Chinese do not indeed attribute divine inspiration to their sages, but if they did it could scarcely add to the admiration and reverence felt for them now and throughout all the ages of the past.

This suggests the problem; Postulating such a universal respect for instruction as the Chinese entertain, which has found homogeneous and unrestricted expression for millenniums, how does it happen that the Chinese are not the most learned people in history? This is not a question which admits of an off-hand reply, yet it may be indirectly answered in the course of an outline inquiry into what Chinese education really is, what it is not, and in what respects it needs to be replaced by a better system. The latter topic will naturally fall mainly within the scope of papers other than the present.

The most important fact in relation to our subject may be said to be that, generally speaking, primary education among the Chinese is through the medium of private schools, having no relations whatever either to the national, provincial, or county government. Next to this fact is another of capital importance to a comprehension of Chinese instruction, to wit, that it is all based upon the supposition that every student is to become a candidate for the civil service examinations, conducted upon a stereotyped plan of literary composition based on an intimate acquaintance with the works ranked as classical, which, according as the list is less or more comprehensive, number from nine to thirteen. In aggregate bulk these, together with the Standard Commentary of Chu Hsi (A.D. 1130-1400) which must also be assimilated, may be roughly compared with the Old Testament. As all of this is literally to be engraved upon the tablets of the child's memory, it is necessary to begin at an early period of his intellectual development, and to keep up the process continuously for a long series of years, as nearly as possible without intermission, otherwise the results will rapidly evaporate. Another consideration must be taken into account, of which those living in Western lands have no experience. The Chinese language is composed of a vast and an unknown number of separate ideographs, called "characters," a few of which were originally intended as rude representations of material objects. Each of these characters must be separately learned by the pupil through an effort of memory. The recognition of the form and the name of the character is reached at one stage of his knowledge, and an acquaintance with its meaning in the works where he has met it at quite another. Other and fuller significations are not acquired until long afterward.



HALL OF THE CLASSICS, PEKING.
IN THE COURT OF THIS BUILDING THE TEXT OF THE FOUR BOOKS AND FIVE CLASSICS IS CARVED ON STONE TABLETS
THAT THEY MAY NEVER AGAIN BE DESTROYED AS THEY WERE IN CH'IN SHIH HUANG, THE BUILDER OF THE GREAT WALL.

There is no method of "spelling," as in alphabetic tongues, by which the learner can help himself forward, thus in a sense knowing "how to read" as soon as he has learned correctly all the sounds of all the letters.

In China it is impossible to determine what "knowing how to read" connotes, since it is easy to recognize all the characters in a composition without in the least grasping their meaning as a whole. In this connection it may be observed that these conditions render an intelligent reply to the inquiry: "What proportion of the people of China can read?" practically impossible, first, because there can be no such standard in Chinese as in an alphabetic language of what "learning to read" means, and, second, because were there any such standard there is no way of ascertaining how many Chinese have reached it. With these introductory observations we will proceed to speak of the Chinese Teacher, and of the School which he conducts.

The employment of school-master is in itself a highly honourable one. Confucius and Mencius were primarily teachers, and they are indebted to their pupils for the perpetuation of their influence, just as a knowledge of the opinions and dicta of Socrates is largely due to the writings of Xenophon. Of the four classes into which the Chinese divide mankind "Scholars" come first. It is quite as natural for "a scholar" to be a teacher as later for him to become an official, and the one is often the road to the other. There is in China no science of pedagogy. It is assumed, contrary to ages of experience and observation, that anyone who has learned can likewise teach. Every educated man is, therefore, a potential instructor, although he has probably never received from any human being so much as one suggestion as to the best means of accomplishing the objects involved in teaching. So far as he knows there is but one way to teach, which is that of setting each pupil a "Stent" and after he has been informed what sounds to utter each one spends his time in bawling out the characters at the top of his voice, to make sure that he is not idle, as well as to let the teacher hear whether the sounds have been correctly caught. When the lesson has been "learned," that is when the scholar is able to howl it off exactly as the master pronounced it, he stands with his back to the teacher and repeats (or "backs") the lesson in a loud singsong tone until he reaches the end of his task, or the end of what he remembers, when his voice suddenly drops from its high pitch like a June beetle that has struck a dead wall.

His first manual is usually a little book called the "Trimetrical Classic," because it has three characters in each sentence or clause, composed eight centuries and a-half ago by a preceptor for his private school. Perhaps there are few compositions which have ever been so thoroughly ground into the memory of so many millions of the human race as this. It has often been

remarked that its opening sentence contains one of the most disputed doctrines of antiquity: "Men at their birth are by nature radically good; in their natures they approximate but in practice differ widely." Then follow several strong sentences emphasizing the necessity of the instruction of youth, succeeded by a characteristic Chinese mosaic on the progressive nature of numbers, the names of the heavenly bodies, the "three relations" between prince and minister, father and son, and man and wife; the four seasons; the four directions; the five elements; the five cardinal virtues; the six kinds of grain; the six domestic animals; the seven passions; the eight kinds of music; the nine degrees of relationship; and the ten moral duties. After this comes a general summary of the classical books which the pupil is to study as he goes on, with a catalogue of the names of the dynasties, concluding with the first of the present dynasty where the list ends abruptly at the year 1644, or 260 years ago. The current dynasty is not considered in China a suitable subject for instruction—as if a class in English history were required to call a halt at the accession of the House of Hanover! The concluding section contains some items of human interest, such as that the great Confucius learned something from a child; that the ancient students had no books, but copied their lessons on reeds and slips of bamboo; that to vanquish the body they hung themselves by the hair from a beam, or drove an awl into the thigh; that one read by the light of a glowworm, and that another tied his book to a cow's horn. Among the prodigies of diligence were two, who, "though girls, were intelligent and well informed." The closing lines stimulate to exertion in study by many examples, such as the faithful watch-dog, the industrious bee, the diligent silkworm. "If men neglect to learn, they are inferior to insects," while "he who learns in youth, and acts when of mature age, extends his influence to the prince, benefits the people, makes his name renowned, renders illustrious his parents, reflects glory upon his ancestors and enriches his posterity." The list of "Hundred Surnames" must be committed to memory, after which follow the Four Books, that is, the Confucian Analects, the Great Learning, the Doctrine of the Mean, and the Works of Mencius. The order in which these are taken up varies in different places, but the method of study is as nearly as possible invariable. Perhaps the Book of Poetry may precede the Four Books, while the Book of History, the Book of Changes, and the historical work of Confucius known as the Spring and Autumn Annals follow. Book after book is stored away in the abdomen (in which the intellectual faculties are supposed to be situated) almost by the cubic foot, and if the pupil is furnished with the clue of half a sentence, he can unravel from memory, as required, yards, furlongs, or miles of learning. To commit to memory all these

volumes must in any case be the labour of many years. It is common to find scholars who have memorized the whole of the Four Books, and perhaps the Odes and the History, before they have heard any explanations even of the Trimetrical Classic, with which their education began. During all these years the pupil has been in a condition of mental daze, which is denoted by a Chinese character the component parts of which signify "a pig in the woods." His entrance upon study is called "lifting the darkness," and to teach the beginner is "to instruct darkness." These expressive phrases correspond to a fixed reality. Of those who have committed to memory all the books named, some of the brightest have no doubt, and as it were by accident, picked up an idea.

Thoughtful Chinese teachers familiar with the capacity of their pupils, estimate that the most intelligent among them cannot be expected to understand a hundredth part of what they have memorized. The number of scholars which one teacher can instruct is limited in different ways. Each pupil is a class by himself, and though several of them happen to be studying the same passages at the same time, no one thinks it possible to combine their recitations. Their frequent absences and their unequal capacities would alone serve to prevent it. In rural regions, visits to relatives, theatricals, and the urgency of farm work continually call off the scholars. Truancy is common, and is often concealed or condoned. The teacher does not as a rule identify himself in any way with the interests of any of his scholars, unless their abilities are exceptional and their future appears likely to reflect glory upon their preceptor. The aim of the instructor is too often to do as little as he can and still keep his place, while that of the patrons of the school is to get the most they can for the least money. Thus it happens that, in the province where Confucius and Mencius taught, the occupation of teacher is one of the worst paid in the whole category of human activity. Yet his position as consultee-general to the whole neighbourhood, together with his ability to write letters, and to give advice in law cases, sometimes give the teacher a certain dignity, irrespective of the pittance which is often his only support. On the other hand, a master who teaches the more advanced pupils in preparation for their examinations may, perhaps, receive the equivalent of several hundred Mexican dollars, but the number of such is very small. It is a dictum of the Trimetrical Classic that to instruct without severity is in the teacher a fault. While the Chinese are among the most patient people on earth, Chinese children are not so unlike others that traversing the barren deserts of potential learning could be expected to have for the young mind strong attractions. The teacher has no variety of studies to offer, no means of varying his rigid method by adaptation to the pupil's



THE CONFUCIAN TEMPLE, PEKING, IN THE COURT OF WHICH THE NAMES OF GRADUATES
FOR THE PAST 500 YEARS HAVE BEEN CARVED ON STONE TABLETS.

comprehension or of developing his judgment. A Chinese pupil has indeed no use for judgment, but only for attention; which is cultivated to an admirable pitch so that he can study amid the greatest din without suffering diversion. It is essential that he should have a memory like that of a phonograph. His first and perpetual duty is to remember, and if he does not do so there is no way but for the teacher to beat him, sometimes with great and barbarous severity. Against this it is vain for the parent to remonstrate, even if so inclined, and as a rule, if he has himself been at school, he recollects how often he himself was beaten, and is reconciled to it as an inevitable incident in the laborious process of developing a student. If, on the other hand, he has never learned how to read, he at least recognizes that he knows nothing whatever about the matter. So in any case he generally keeps hands off. To a Westerner it is singular that the apparent interest of parents in the schools which their sons attend is so slight, but a consideration of Chinese habits of thought and life show how difficult and how useless any active interference would be. The teacher would say by his manner, if not in words, "What business have you here? Mind your own affairs, and leave mine to me." The hours of the ordinary Chinese schools usually comprise nearly the whole day from early dawn till about dark and sometimes an evening session is added besides. However small or frail the pupil he is theoretically under the same restraint as the others. There are no "recesses" for relaxation, no inspiring vacations for physical and intellectual recuperation, but during the harvest season the school must often be disbanded on account of need of help at home. Except for a month or so at the New Year season, the coldest winter and the hottest summer witnesses nothing but the same interminable monotony of Sisyphean grind. A part of the pupil's time is given to learning to write characters, of some difficulty for most scholars, involving great patience on the part of both teacher and pupil. But the characters set for "copy" are generally not those in common use, so that an excellent opportunity for useful review of previous acquisitions is wasted. The inditing of formal and especially of official or semi-official letters is in China a serious matter, requiring special training, but this, strange as it appears to us, is not afforded in the ordinary school, but must be gained, if at all, by a species of apprenticeship elsewhere. For this reason it is a common experience to find that a teacher who knows the Classics by heart, and who recognizes thousands upon thousands of characters, is unable to frame a letter to the local magistrate according to the usual forms. There is another defect even more striking and fatal. Everyone of these scholars will all his life have to deal with money in the shape of brass cash or of silver, and with a variety of accounts, some of which are far from simple.

For this an intimate familiarity with the more rudimentary arithmetical processes would appear to be indispensable.

But nothing of the sort is taught in any Chinese school of the standard pattern. The teacher could not give the requisite instruction, for he has himself probably never gained it. If got at all, it must be picked up elsewhere, and is usually acquired in the shop of some merchant, or by the private teachings of an expert. Mention has been made of the cardinal fact that Chinese education or rather instruction, for such only it is—is pervaded through and through with the aim of passing certain examinations by composing prescribed essays. Yet upon the average it is next to certain that not three pupils in an hundred will ever carry their studies to this pitch, but that yet they will need a competent knowledge of common characters and the ability to write business Chinese. Why is no allowance made for such a vast preponderance of students? Chinese inbred conservatism prevents. The writer is cognizant of a typical case where a teacher having literary rank, recognizing the futility of the usual routine for his pupils, introduced a more rational one, but the patrons of the schools violently protested and would have none of it! This illustrates the hopelessness of a change not introduced by virtual compulsion. Reference has been made to the great commentator, Chu Hsi, whose exposition of the Classics must be accepted by every pupil. This inevitably strangles inquiry and free thought before it has an opportunity to assert itself, and it is to this, more than to any other cause, that China owes its almost universal and hopeless acquiescence in everything past, simply because it always has been. Every inquirer who arrives at an understanding of what a typical Chinese school really is, must be impelled to raise the question how it can be that with such a system of "intellectual infanticide" the Chinese people have always exhibited so great mental vitality as we know to be the case. The only answer must be that this is not on account of their educational methods, but in spite of them. Each real scholar in China is the sole survivor of scores if not hundreds of those who have relatively if not absolutely failed. The ordinary pupil who does not go into trade simply "throws away" his learning, as the apt saying is, and forgets all about it. A small minority cherish fragments, and what the chemists term "traces," while a minute fraction contrive not only to keep what they so laboriously gained, but even to add a little to it. Upon the supposition that it is vitally important to learn by heart the whole series of Classics and the commentaries on them, perhaps the Chinese plan would be a necessary evil, for it would otherwise appear to pass the wit of man to accomplish a result so inherently useless. The present problem in Chinese education is how to pass from old ways to radically new ones with the least possible friction. The complete refutation of the age-long methods of the past is China itself.

To conserve its best intellectual results, and to set the Empire on a new course of thought and study must be the task of its ablest and most advanced thinkers. But all the impulse to such a course comes primarily from without. Every friend of China must wish it complete success.



The Returned Student.

By W. W. YEN.

“**W**HEN I was a boy,” said our cook to us once, “a mandarin came to our village and asked the parents whether they would allow their boys to proceed to the great ‘Meiko’ as students to be educated at the expense of the Government. Our parents knew nothing about ‘Meiko’; nay it was rumoured that, if we went, the wild men over there would skin as alive, graft the skin of dogs into our bodies, and exhibit us as they would some uncommon animal. We were not allowed to go and thus missed the opportunity of our lives.”

Last year, when the Viceroy of Szechuan decided to dispatch some thirty or forty students to Japan, over a thousand young men eagerly competed for the privilege. Not long ago there was held in Wuchang an indignation meeting of the students in the Government schools, because the Viceroy had appointed, among those to be sent to Japan to be educated, one not a native of Hupeh province.

Such then is the change that has taken place in the hearts of the Chinese; where before there was horror, contempt, and at best doubt of the expediency of going abroad, there is now an evergrowing keenness of desire, an overpowering ambition to proceed to Western lands, to study their civilization, and to master the secret of their prosperity and strength. The United States of America, England, France, Germany, and even Japan are, in the eyes and heart of the present-day Chinese student, as Mecca is with the followers of the Arabian Prophet; there is “a yearning like the yearning of a wave that sees the shore stretch beautiful before it.”

Chinese students who go abroad naturally fall into the following three groups, if we take into consideration their “ways and means” only: (I.) those supported wholly or partly by missionary agencies; (II.) those supported directly or indirectly by the Chinese Government; (III.) those supported by their own families.

This division will enable the reader at once to see the rationale, and also furnishes to him a clue in the tracing out of the careers of the more

prominent returned students, whom I propose to delineate in the following pages. Remembering, moreover, the distinct motives that actuated the different agencies in sending out the young men, we shall also be much helped in understanding the parts played by the more eminent actors on the stage of New China.



THE LATE REV. Y. K. YEN, M.A.

I. --The first group of returned students is composed of those who were sent abroad through missionary assistance, the expense being borne either directly by the Mission or by its friends. The number of these is small, and most of them devoted their life-work to the evangelization of their country, becoming distinguished as leaders of their churches. Their names, though not appearing as frequently before the public eye as those who have gained eminence in official life, will yet be handed down to posterity as those of true sons of China, men great in their sphere of work, and performing a service as vital and more inspiring than that of China's diplomats, engineers, merchants, or teachers. If, as we believe, China's weakness and her degradation owe their source to the low

ideals of the people and not so much to her intellectual and material inferiorities, then the lives of those who live not for their own interest and worldly advantages, but for the uplifting and amelioration of the moral and spiritual condition of their countrymen, cannot but be shining examples to inspire future generations. Men of unimpeachable sincerity and integrity, of rare intellectual equipment and training, of sound executive ability--these men have been pillars of strength in the churches to which they belong. It is difficult to see all the results of the life they have lived and the work they have done, the influence and consequences being of the moral and not of the physical world, but there can be no doubt that their examples are like unto the leaven hid in the measures of meal till the whole is leavened. They have supplied and are supplying one of China's greatest needs--lofty ideals.

The late Rev. Y. K. Yen, M.A., was educated at Anthon's Classical School, New York, and, subsequently, at Kenyon College, Ohio. On his

return to China in 1861 he was determined to enter the ministry but, owing to the financial straits of the American Church Mission at that time, and the beginning of the great Civil War, no adequate means for his support could be provided, and Mr. Yen for a time went into business. After being ordained to the Diaconate, he spent about twelve years in Hankow and Wuchang, founding the Mission stations there, being the pioneer of the American Church in those busy centres of trade. Returning to Shanghai, he assumed charge of St. John's College for about eight years, introducing English studies into the curriculum, and putting into Chinese, Spencer's "Education," Haven's "Mental Philosophy," and several theological treatises. In 1886 he succeeded Pastor Wong as rector of the Church of Our Saviour, which position he occupied till his decease on June 20th, 1898. "In addition to his pastoral work, he was an influential member of many different societies, such as the Anti-Opium Society, Anti-Foot Binding Society, Chinese Tract Society, Christian Endeavour Society, etc. For a long time he was Secretary of the Standing Committee of the Mission. In the year 1894 he visited England in the interests of the Anti-Opium Society, and made eloquent addresses all over the country on the evils resulting from the use of opium in China. His utterances on all subjects, religious or political, were characterized by great boldness. He spoke as a prophet. The three great characteristics of his life were self-sacrifice, bravery, and faith. May his example inspire many of the young men of China to follow in his footsteps!"

The late Rev. C. K. Marshall, of the Methodist Church; the Rev. H. N. Woo, of the American Church Mission; and the Rev. Cheong Heong, M.A., of Melbourne, are names which stand for deep religious lives and valuable services in the ministry.

Of those in this group who did not engage in the preaching of the Gospel, or in mission work of a direct nature, but who gained eminence in other paths of life, the one that occupies, perhaps, the most prominent place, or has done most for the good of China by increasing the number of those educated abroad, is Dr. Yung Wing. Born in the year 1828, of humble but respectable parents, near Macao, Dr. Yung became at the age of eleven the pupil of Mrs. Gutzlaff, and was subsequently transferred to the Morrison School, under the charge of the Rev. S. R. Brown, an American missionary. When sixteen years of age he was taken, owing to his remarkable intellectual powers, in company with two other Chinese boys, Dr. Wong Fun, and Mr. Wong Shing, to Massachusetts by Mr. Brown. Dr. Yung Wing subsequently entered Yale University, where, though much handicapped by his extreme poverty and inadequate preparation, he carried off numerous honours. It was as an undergraduate at College that he conceived his grand idea of organizing

a Chinese Educational Mission, the object of which was to have Chinese young men sent to foreign countries to be thoroughly educated, and on their return to regenerate their great but effete mother country. Space does not allow us to follow the hopes and disappointments which he experienced on his return to China to carry out his pet scheme, which was not realized till 1871, sixteen years after his graduation from College. By Imperial Edict of August of that year, one-and-a-half million dollars were appropriated for the purpose of sending one hundred and twenty students to the United States for a period of nineteen years. The first detachment of thirty boys arrived in New England in 1872.



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The movement which was inaugurated with so much auspiciousness and éclat and which promised to accomplish so much for the rejuvenation of China was not carried out to a successful close. In 1876 Dr. Yung Wing was appointed Associate Minister to the United States, Peru, and Spain; though urged by his friends not to accept the new appointment, he decided against their advice, and his departure for Washington marked the beginning of the troubles, decline, and premature defunction of the Educational Mission. The new Commissioner, a man of extreme conservative views, noting with alarm the "Americanization" of the young men, made exaggerated and misleading reports to his Government, and the old fogies at Peking determined to exterminate the embryo rebels before their full development. With one stroke of the pen, the Mission was ordered to be disbanded, and

what would have, perhaps, been the most potent means of saving China, and of preventing her downfall, was thus ruthlessly and ignorantly nipped in the bud. Never has there been a wiser and greater experiment made by China's powers-that-be to save her, and never has China been placed nearer to the path to progress and salvation than she was at that time, but the lack of men at the helm of the ship of state with intelligence and far-sightedness to recognize in these young men future pilots of their country once more plunged the bark into troublous waters. Will the efforts at the last moment of those on board be sufficient to save the wreck?

Dr. Yung Wing returned to China in 1882 and endeavoured to persuade the Government to send back the older students for the completion of their education, but to his representations the high officials turned a deaf ear. Disgusted with his country, he returned to his adopted land to reside permanently. Since then he has twice visited China at the invitation of one of the Viceroy's, but both times he was disappointed in his hopes of doing anything for his mother country, as the Viceroy refused or hesitated to place implicit confidence in him. Such has been the fate of a man who could, and indirectly did, accomplish a great deal for China, but who, through the perverseness and ignorance of the Chinese authorities, was compelled to see his country go to rack and ruin, though possessing both the ability and desire to save her.

Several of those who went abroad, through the generous assistance of missionaries, took up the art of healing as their life work, though still in connection with some missionary hospital. The most conspicuous examples among these are Drs. Ida Kahn and Mary Stone, of Kiukiang, graduates of the University of Michigan. Pioneers in their line of work, these two ladies have been most successful, and they are now in charge of a flourishing hospital for women in their own city. Medicine and surgery have long been a lost art in China, while a female practitioner of any degree of competency was unheard of before the advent of these two ladies. That they fill a long-felt and much-needed want is proved by the phenomenal success (the number treated last year was over 13,000) that has crowned their careful training and sincere devotion to their profession. The fact that so few men even take up this noble profession, in comparison with the numbers that study engineering, law, or simply arts and science, is explained by the discouraging lack of support and hesitation on the part of Chinese to employ the services of a foreign-trained doctor, preferring their own goggle-eyed, fussy, tricky quacks, and calling in the Western educated practitioner only when the patient reaches the last stage of his malady.

Among others who are doing good work may be mentioned Dr. Ts'ao Yung-kwai, for so many years connected with the Methodist Mission at Peking, and private physician to H. E. Chang, special ambassador to Queen Victoria's Jubilee Celebration; Dr. Robert Yü, now in charge of the China Inland Mission Hospital at Chefoo; and Dr. F. S. Lee, professor of medicine, Peking University.

The physician who, of all that have been educated abroad, achieved the greatest success, has been Dr. Wong Fun, a name so familiar to many of the foreigners along the China coast. This gentleman was taken over to the United States by the Rev. Mr. Brown along with Yung Wing and Wong Shing.

After a short stay he proceeded to Scotland, and received the degree of Doctor of Medicine from Edinburgh University. Returning almost immediately to his home in Canton he began his practice, which soon became very large, not only among the Chinese, but also among the foreigners, who recognized his eminent fitness and splendid training as a doctor. It may be remarked in passing that the Cantonese are without doubt the most progressive of the Chinese, taking to Western ideas and ways much more readily than the other provincials, and the phenomenal success of Dr. Wong Fun was partly due to this admirable trait in the character of his neighbours. If he had been a native of any other province, he would probably have given up his profession as a bad job. As it was, his fame spread to Hongkong, Swatow, Foochow, and even Shanghai, and he was repeatedly called to the various ports to be consulted. It is said that many of his European patients preferred his services to those of their own countrymen on account of his superior skill. He died a bachelor, an unusual circumstance in China, leaving his fortune to his sister and her daughter.

C. K. YUAN.

YUNG KWAI.

V. P. CHOW.

WONG KAI-KAH.

Y. C. TONG.



TONG KIBSON. CHU POW-FAY.

SIR LIANG.

H.E. WU FING-FANG.

A few of this group have been and are engaged in educational labours in the different missionary schools and colleges, and though their names be unknown to the public, they are doing a work the ultimate result of which cannot but be of the most momentous nature in building up the Flowery Kingdom. They are, in short, engaged in the creation of young men

and women of the new type, with new ideas, sound moral training, and lofty ideals. There can be no doubt that China's greatest need is true and good men and women in every walk of life, political, commercial and industrial, and those engaged in producing and training such men and women will surely occupy a high and honourable place in the future history of China. Neither fame, nor honours, nor riches will be their meed, but their names will be engraved in the hearts of the hundreds of students that go to build up their country and the feeling that they helped to train the creators of a New China must always be a source of satisfaction to them.

Lastly, some engaged neither directly nor indirectly in mission work have achieved success in the Customs and the Consular Services, and in business.

II. -Coming now to the group of young men educated abroad under the auspices of the Chinese Government, the first and greatest educational mission undertaken was that under the charge of Dr. Yung Wing, the grand conception, and lamentable as well as untimely termination, of which has been briefly dwelt upon in the preceding pages. When the order for disbanding arrived in the United States, the majority of the boys were either in colleges or scientific schools and, with the exception of two, all were undergraduates. Says a writer, "On their return, the boys fell victims to official persecution, which was as bitter and unrelenting as it was unjust and tyrannical. They were confined in the native city of Shanghai in some discarded and loathsome quarters. But, suffice it to say, on their giving satisfactory surety for their future appearance, they were released and soon after widely distributed. About fourteen were sent to each of the Naval Academies at Foochow and Tientsin. Over twenty were appointed to the service of the Imperial Telegraph Administration. Eight were placed in the Viceroy's (Li Hung-chang) Medical School at Tientsin, under the care of Dr. Mackenzie. About a similar number were sent to Kaiping, and also to the torpedo service at Taku. Of the remaining twenty-eight, six went back to the United States, about ten were left in Shanghai, and the rest scattered here and there." And so men who might have been the statesmen, diplomats, educators, generals, admirals, and builders of industries and manufactures of China, did not have their services and abilities properly appreciated, but were regarded as wayward and silly upstarts, if not dangerous rebels, not only unworthy to be placed in positions of trust and honour, but to be watched and guarded as so many offenders and criminals! And yet, anyone who has ever come into contact with them must admit their intelligence, their capabilities, their probity, and their command of the English language. Not

a few have taken positions in the different foreign Consular Services, and here again we have an instance of China's "buying firecrackers for somebody else to explode."

Notwithstanding the tremendous odds against them in the way of official prejudice and distrust, unsympathetic surroundings, financial straits, and a dearth of powerful friends, some of the members of this Mission by sheer strength of purpose, strict observance of duty, and exhibition of patience, intelligence and fidelity, have compelled the official class to recognize their existence, and to appreciate adequately their services and worth, leading, after years of patient waiting, to their appointment to places of honour and trust.

Space allows me to make mention, and very briefly only, of the more prominent members of this Mission, men who have performed services of inestimable value to their country. Of these occupying positions which have placed them more conspicuously in the public eye, are Sir Chentung Liang Chun, K.C.M.G., present Minister to the United States, Peru, and Spain; Mr. Wong Kai-kah, at present Assistant Imperial Commissioner to the St. Louis Exposition, an alumnus of Yale University, and for so many years attached to H. E. Sheng Kung-pao; Mr. S. Y. Tong, better known to his fellow students as "Ajax," for a long number of years under the then resident Yuan Shih-kai in Corea, at first as Secretary of Legation, then as Consul-General, and at one time Chargé d'Affaires, and now Taotai of Tientsin, under his powerful patron the Viceroy of Chihli; Mr. Chung Mun-yew, Secretary-Interpreter of the Chinese Legation at Washington under Ministers Yang Yu and Wu Ting-fang, and now Chargé d'Affaires at the capital city of Spain; Mr. Liang Tung-yen, attached to the service of Viceroy Chang Chih-tung for about twenty



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years as Secretary-Interpreter, now recommended to be the Customs Taotai of Hankow; Mr. Liang Ming-ting, for many years in the Chinese diplomatic service in Corea under Viceroy Yuan, now Managing Director of the Imperial Railways in North-China, holding the rank of Taotai; and Mr. Tong Kai-son, Comptroller of the Canton-Hankow Railway.

Of those who joined the Telegraph Service and were greatly instrumental in introducing and extending the system throughout the length and breadth

of the Empire, we may mention, among others, Mr. Chu Pow-fay, a Yale alumnus, a Taotai by rank; Mr. V. P. Chow; and Mr. Y. O. Tong, Traffic Manager of the Service. The former two now occupy the position of managers, after years of faithful service, and all three, we may say, grew up with the system, not a small part of the success and extent of which being due to their combined efforts and enterprise.

That China needs mining and civil engineers to develop her resources and open up the country is a platitude for ever on the lips of her friends who desire and see only the material side of modern civilization. Be that as it may, it is undoubtedly true that such men are highly needed, which is shown by the fact that the demand exceeds by far the supply, men even with a smattering of engineering knowledge finding their services eagerly sought after. China is a country where foreigners find it peculiarly true that no enterprise or undertaking of any magnitude, whether political, educational, commercial or industrial, could be consummated with success without the co-operation and advice of Chinese fellow-workers. In mining and railroad building, where the superstitions of the people come directly into conflict, where the traditions and usages of the neighbourhood are invariably opposed, and where labour (always a difficult factor to deal with in any country whether in the Occident or Orient), though docile, requires patient instruction, and though orderly requires careful diplomacy and tact, plays a much more important part to ensure success than mere technical knowledge and military force.

Mr. Jeme Tien-yow, a graduate of Sheffield Scientific School, of Yale University, and a Member of the Institute of Civil Engineers in England, richly deserves to be regarded as the *doree* of Chinese engineers. For twenty years he has been engaged in the railway service of North-China, the section of the railway between Shanhaikwan and Chinchow, including the very important bridge just outside of the former city over the Siaoling River, being built under his supervision. Only recently, at the express wish of the Empress-Dowager, the short line from Peking to the Western Tombs was constructed by him. Another graduate of an American College who has distinguished himself in the mining profession is Mr. Kwong Yung-kwong, to whom credit is due for the work he has accomplished in connection with the Chinese Engineering and Mining Company in North-China. Other engineers deserving mention are Messrs. Woo Yang-tseng and Kwong King-ang, A.M.I.M.E., in England.

Quite a number of the officers in the Chinese Navy can boast of a Western training, and at least one occupies a very prominent position; I refer to Admiral Sah. Several have risen to be commodores and captains.

The man that holds the highest place in the world of Chinese scholars Mr. Yen Fu, who, by his translation of the works of Spencer and Darwin Evolution, Adam Smith's "Wealth of Nations," Mill on Liberty, Jevon's logic, etc., fully deserves his recognition by the Chinese authorities in being pointed head of the translation department, Peking University. Mr. Yen an accomplished Chinese scholar.

Among the charges brought against the members of the Educational Mission, which resulted in their recall, were that they were denationalized, artisans to foreigners, advocates of republicanism, etc., but the conduct of the six who took part in the naval battle of Poochow in 1885 was a sufficient refutation. Out of the six only two survived, and none deserted their ships till the boats were actually sinking, when these Chinese heroes jumped into the water and swam for the shore. When we contrast their pluck and soldier-like demeanour to that of the Commander-in-chief, the cowardly, Chang Pei-lung, typical Chinese soldier, bragging much and doing little, and compare the treatment meted out to each by the Chinese Governments, sense of indignation and a spirit of rebellion cannot help rising in our breasts, combined with pity and sorrow for a Government incapable but proud, helpless but self-confident.



MR. TONG KING-SING AND
DR. YUNG KING.

Since this first and greatest Educational Mission undertaken by the Chinese Government, none other has followed, although foreign Ministers at Peking have repeatedly requested the powers-that-be to take action. Provincial authorities and Government colleges, however, have continued the important work on a larger or smaller scale, according to their resources. The most conspicuous of these has been that of the enlightened Acting-governor of Wuchang, Tuan Fang, who in the last year or two has sent to Europe, America, and Japan some 200 students. With each Legation there are always attached two or three students, but as their stay is limited in length, generally three years, these young men cannot secure any thorough education to enable them to become leaders of their countrymen. Moreover, not necessarily those displaying ability and aptitude for learning are selected, but those who come recommended by some high official or personal friend receive the much-coveted appointments. It seems that even at this critical juncture China her officials are unwilling to sweep away red-tape and nepotism, two great curses of China.

III. -Only in the last few years has this phase of the regeneration of China through the liberal education of her sons assumed any great proportions, and this is explained by the low value which Chinese place on education, regarding it only from the material standpoint, so many dollars or taels to so much knowledge. The first Chinese students who proceeded abroad at their own expense did so through the influence of missionaries in or near Hongkong. While, strictly speaking, Hongkong is no longer in China, yet as the Chinese there form by far the majority of the inhabitants, any returned student that succeeds in ameliorating the condition of his fellow countrymen deserves recognition, if not by the Chinese Government, at least by us in an article like this.

Son of one of the first Chinese pastors of the London Mission, who accumulated great wealth in receiving from the Colonial authorities, through the influence of the missionaries, certain grants of land, which subsequently became very valuable, Dr. Ho Kai, C.M.G., was able to pursue a course of studies in England for a period of fifteen years, taking his degree in medicine and theology, as well as qualifying himself as a barrister-at-law. Besides practising his profession in Hongkong as a barrister, Dr. Ho Kai is a member of the Legislative Council, where he is serving his third term. He is also the Chairman of the Chinese Commercial Union, and Consulting Physician to the Alice Memorial Hospital, founded in memory of his English wife, the daughter of a well-known clergyman in England. It is difficult to overestimate what he has done for the Chinese in Hongkong, in promoting their commercial prosperity and safe-guarding their rights and interests. He is the author also of a series of books in Chinese on the reform question.

As ten years ago a Chinese going to the United States was very often asked the question, "Do you know Li Hung-chang?" so now he has to face this interrogation, "Do you know Wu Ting-fang?" A son of Hongkong and a brother-in-law of the preceding gentleman, Mr. Wu, also received his education in England, being a member of Lincoln's Inn in London. For a short period he practised law, but giving up his profession he proceeded to Tientsin and was attached to Viceroy Li Hung-chang, through whose influence the appointment as Minister to the United States, Peru, and Spain was secured to him. His career in America was not unlike the triumphant procession of a Roman general, the people almost everywhere receiving him with open arms. Learned societies, powerful and select social organizations, educational institutions, and the Press united in doing him honour, and no occasion of any significance was complete without his presence. A man of pleasing address, full of *bouhómie* and humour, witty and epigrammatic in speech, eloquent on occasions, and picturesque in appearance in his flowing

robes, he has been the most successful and popular of China's diplomats, removing much of the antipathy of the American people towards the Chinese, and cementing friendship between the young but evergrowing Republic of the West and the hoary and tottering Empire of the East. Since his return to China, he has done good service as a member of the Treaty Revision Commission, and after occupying for some months the position of Vice-President of the Board of Commerce, retains now a similar post on the Waiwupu, or Ministry of Foreign Affairs, for which by his education and experience he is eminently and peculiarly fitted.

Messrs. Wei Yuk and Wei On are familiar names to people residing in Hongkong, the former being the comprador of the Chartered Bank of India, Australia and China, and the junior member (Chinese) of the Legislative Council, and the latter a solicitor in the firm of Johnson, Stokes and Master. Both are men of great public spirit and doing much for the welfare of their fellow-countrymen in the Colony.

Among the younger returned students rapidly rising in usefulness and prominence must be included S. K. Alfred Sze, M.A., Secretary to the U.S. Monetary Commission to China; F. K. Zau, B.S., Dean of the Western Department, Ngankin University; T. D. Wong, Shansi University; and T. Strong Yen, C.E., Canton-Hankow Railway.

Before concluding this cursory and, by force of circumstances, incomplete sketch, a few generalizations may not be out of place. That the returned student has not till within the last few years played as important a part politically as has been expected of him needs some explanation. Of course, the burden of reproof lies on the heads of the Chinese officials, who either out of ignorance or of jealousy, refused to avail themselves of the splendid material on hand, not even being willing to give it a fair trial. Only when pressed by difficulties of a nature which they are unable to overcome are they willing, and even then grudgingly, to call into service men with a Western education. Such is the force and depth of their innate spirit of pride and exclusiveness. On the other hand, it must be conceded the returned student has been handicapped in his struggle for recognition and employment by a few disadvantages. As a rule, his origin is humble, though respectable, and in China, where a man is weighed according to his family and not to his merits, this is a great drawback. Unknown is equivalent to unworthy. Again, having lived a Westerner's life, with a Westernized mind and spirit, adjustment to his original surroundings on his return is both distasteful and difficult, especially with those having much to do with a *yamén*, the citadel of all that is corrupt, debasing, and sometimes revolting. His knowledge of the Chinese language and literature is not as extensive and profound as might

be desired, which is, perhaps, the greatest drawback, proved by the fact that Chinese knowing little English and much of their own language have succeeded much better in the official world than those possessing a Western college education but boasting little, if any, knowledge of their own language and literature.

The future of the returned student is bright, a brightness steady and extending. China must reform, voluntary or otherwise, and in changing the system of Government, finance, education, transportation, and commerce, men of education and enlightenment must come to the front. Western friends will be called in to give their assistance, but the bulk of the work will have to be handled by Chinese. In short the returned student has a grand opening before him, and may he not be found wanting when weighed in the balance!



Christian Music in China.

By LAURA MARSDEN WHITE.

AN authoritative Catholic writer has said:- "No branch of art exists for its own sake alone. Art is a servant, and it serves either God or the world; the spirit, or the flesh."

A comparison between Western music, our religion's heavenly handmaid, nourished entirely in the service of the Church, and China's dwarfed unlovely muse, makes us realize afresh the profitableness of Christian service for an art as well as for an individual.

Chinese music of the Chao dynasty was probably in advance of the contemporary Hebrew art which seems to have been unharmonic, simple, and noisy. But, employed in Divine service, to carry to the peoples' hearts the raptures of the Psalms and the appeals of the prophets, the magnificent imagery and sublimity of poet and seer must have inspired the noblest endeavours of Jewish musicians until "David's lyre grew mightier than his throne."

In the next dispensation, "the harp the monarch minstrel swept" was superseded by a "Christian lyre of many strings," as church fathers and saints chanted their Te Deums and the Ter Sanctus on blood-stained arenas. Mediæval hierarchs developed religious music into an art. Finally, the acme of inimitable perfection was reached in the marvellous creations of the Catholic mystic, Palestrina, and the rugged Protestant, Bach the two illustrations of the results of musical genius devoted to religion. The one produced music of ineffable loveliness, type of the cloistral mood and its heavenly visions. The other, "Protestantism's supreme poet," expresses, not the *impersonal*, conventual type of spiritual life, but the supreme rapture of the *individual* in communion with God. Bach's music breathes in mystical cadences: -

"Speak to Him, O my soul, for spirit with spirit can meet
Closer is He than breathing, nearer than hands and feet:
God is law * * * "

The Protestant poet never disregards those stern convictions and essentials of Christian faith, but at the same time rejoices that "Though He thunder by law, the thunder is still His voice."

Meanwhile, what was the progress of music in China? Theoretically, no nation has given that art a higher place. Confucius regarded it as invaluable in Government service, resolving discords of state into concord. Indeed, music must have had a distinctly pathological effect on the Sage, for on one occasion, having heard a certain tune, he was in consequence unable to taste his food for three weeks! Confucius, however, complained of musical degeneration, which, continuing, must have caused a reversion back to type; for the most interesting feature of modern Chinese music is its primitiveness.

In any Buddhist temple service in China you may discover for yourself, in the weird minor cadences of the liturgy, and the processions, postures, etc., of the monks, the germ of all Western art --the *choral chant*, and *symbolic dance*. Out of these elements have been developed in our civilization, poetry, music, and the drama. You notice in the temple service how the necessary uniformity of movement and accent of the worshippers is effected by *rhythmic beats* on the temple drum --the germ of our modern orchestra. More than melody or harmony that rude Chinese instrument quickens the pulses and brightens the eyes of the pallid monks. Even your own blood is stirred, and you feel a lowly kinship with the worshippers, realizing the strength, the vitality, the universality of this primitive instinct of *rhythm*. Stronger, older than melody, it is literally the life pulse of music.

Is it well for missionaries, in giving this primitive people our twentieth century type of religion and civilization, to ignore the factor of evolution and make no allowances for the intermediate stages of development in morals and art? Take, for instance, the following suggestive incident among others that might be given.

The missionary in charge of an excellent woman's school was invited to a Christmas entertainment planned entirely by the students. Chinese angels, dressed in their white summer garments, raucously chanted: "Glory be to God in the highest." The magi devoted themselves to a little wax doll in a box, while Bible women, dressed as Chinese shepherds, frisked around creating much merriment! Angels, magi, and shepherds wept themselves to sleep that night, having learned of the awful sacrilege committed. But those innocent women had merely obeyed the same primitive dramatic impulse which in the early church developed into the mysteries and miracle plays--the origin of modern oratorio.

"Oh! the singing, out on my district!" groans the modern missionary, "three hundred men roaring 'Nearer, my God, to Thee,' each in his own time and tune!"

But Pope Gregory's musical missionaries to the Britons and Saxons had the same complaint to make. One of their number sighs over our unmusical

ancestors: "The only idea these heathen have of singing is to howl like wild beasts! Can God be graciously pleased at such bellowing?" However, we need go no further back than to early congregationalism for the counterpart of native singing in China. The stern Puritans, filled to the saturation point with *individualism*, that essence of Protestantism, and source of Congregational singing in the first place, felt privileged to sing their hymns in any key, tempo, and with whatever embellishments their personal taste suggested. Moreover, the Brownists for a time actually practised their conviction that singing in worship, like prayer, should be extempore!

Leon Gautier ascribes the primitive song of mankind to a religious impulse: -- "Discovering God in the Heavens, and attributing to Him the honour of the magnificence, and the harmony of creation he speaks -- ah, no: he *sings*. And the first song of the lord of creation will be a hymn to God, his Creator." Unfortunately, in China, these vocalized expressions of newly awakened soul life offend all our canons of musical technique.

The Chinese sing the highest notes of Western hymns in the ordinary falsetto of their street songs. Below these hollowhead tones, what we know as the "medium register" of the voice seems to be entirely ignored, and the chest tones are forced up far above their proper limits. Straining up the voice produces that coarse, strident quality of tone heard in chapel services. The soft singing of scale passages, especially *downwards*, to the syllables koo, mā, or the combination koo-o hwa, will correct this universal fault. Chinese voices seem to vibrate in the back of the head, the throat, and nasal cavities, instead of against the hard palate, the natural sounding board of the voice. Humming with chin muscles relaxed is a valuable exercise for increasing resonance and bringing the voice forward to the front of the mouth. Often, an unruly tongue pressed against the larynx, or bunched up high in the mouth, interferes with proper resonance. Get its mass out of the way by forming a furrow in it and placing the tip low against or below the front teeth. It should not scrape around upward, but having been raised to pronounce linguals, must return at once to its proper position and remain there. A correct position of tongue and throat for singing is gained by pronouncing the vowel *aou* as if about to yawn.

Instead of articulating with the lips, the Chinese pronounce in the throat and back of the mouth. To correct this serious fault and to bring the voice forward, exercises in lip pantomime are valuable. Holding back the breath, and making no sound, except perhaps an occasional whisper, have your class repeat the words about to be sung with the idea of making someone at a distance understand.

But what hymns and tunes shall they be taught? "Adapt their own melodies," is a suggestion often made. Let the suggestors try to sing "Rock of Ages," or "Jesus, Lover of my Soul," to the tunes "Little Brown Jug," or "There'll be a Hot Time in the Old Town To-night!" Adapting Spencer's well-known definition of cadence, "a selected tune should be the comment of the emotions on the text of the hymn to which it belongs."

The esoteric unfitness of Chinese airs to stimulate religious devotion, as well as their coarse, even ribald, associations should keep them out of church services.

Non-liturgical missionaries naturally give their own musical heritage modern "Gospel songs," together with metrical versions of the Psalms and lyrics by Dr. Watts, Cowper, Doddridge, the Wesleys, etc.

No one acquainted with the religious history of America will despise Gospel hymns or deny their usefulness in seasons of special awaking. Nevertheless, in English even, we notice that too often they are deficient in qualities essential for building up spiritual life. When, however, they are put to the test of translation and thus depolarized of their tender memories and the hallowed associations of the home land we especially realize their poverty of thought. Moreover, the music, being quick and lively, containing numerous sudden "skips" in the treble, requires lightness and flexibility of tone, whereas Chinese voices are singularly heavy and inelastic. English hymnody is good—the best in the world; but it is written entirely in rhymed meter owing in part to the impetus given by our seventeenth and early eighteenth century ancestors. These worthy men had a passion for rhyming everything, even to an act of Parliament, and "Paradise Lost," "in order to make Mr. Milton plain." Unmetrical hymns were not allowed in the services during the interregnum, and non-liturgical churches have grown up without them, thereby losing the inspiration of singing the sublimest hymns of Christendom—the Te Deum, Ter Sanctus, Magnificat, the Psalms, etc.

Chinese poetry does not readily lend itself to this artificial system of versification, and our translated metrical hymns usually possess small literary merit. Is it best to confine the native hymnody to foreign metre entirely, ignoring the earlier hymns of the Christian Church? As for the music, the Chinese pentatonic scale has more in common with ecclesiastical mediæval modes than with our modern system of tonality. Buddhist chants bear a resemblance to the Ambrosian and early plain-song melodies of the church, and the Chinese can be taught to sing well unison hymns and chorals taken from Gregorian sources. Missionaries should be idealists in bringing to China only the best in religion, science, and art.

"Our best is bad, nor bears Thy test,
Still it should be our very best."

In science, that means translating only books less than twenty or even ten years old. But the best in *art* is not the modern. To give the most spiritual and beautiful hymns and tunes we need also to consider the religious lyrics and music of earlier centuries. This takes time and trouble, but in the words of the great defender of music and all religious art: "We do thereby give unto God a testimony of our cheerful affection, which thinketh nothing too dear to be bestowed about the furniture of His service; as also because it serveth to the world for a witness of His almightiness, whom we outwardly honor with the chiefest of outward things as being of all things Himself, incomparably the greatest."

Music has a stronger power over the emotions and volitions of a primitive people than with us of modern civilization. The study of our system is of great educational value to the Chinese, having a distinctly psychological effect in arousing a general responsiveness, awakening their emotional nature and stimulating soul life. The Chinese take great pleasure in their own music and, when given the opportunity, become enthusiastic students in our Western system, doing good work in its various departments—vocal, instrumental, and in harmony.

On a certain occasion, a large number of Chinese Christian students and preachers had an opportunity of hearing good music correctly performed, and afterwards their criticisms were solicited. Some of them acknowledged that the musical performance induced a certain amount of nerve excitement. They had to resist the feeling to shout or make violent bodily movements. "It made me tremble; but I thought it was a foretaste of Heaven," said one.

Most of the students preferred the "Hallelujah" chorus. One of the teachers said, "I liked two, best of all the ladies' chorus 'The Lord is my Shepherd,' and that music in which you could tell when the sheep ran away, up and down, in their own way, ending with the sad part, 'The Lord hath laid on Him the iniquity of us all.'" As Schubert's *Female Quartette*, "The Lord is my Shepherd," is considered the most exquisite gem of its kind in musical literature, and as the chorus "All we like sheep" belongs to the strongest number in the *Messiah*, his taste was catholic.

Best of all was a native preacher's criticism: "The music was wonderful! We heard many foreigners singing different tones at the same time, which, instead of fighting, combined and blended into one beautiful sound." It was his first glimpse of that mysterious science born of the discords and concords of the mediæval Church—*harmony*.

"I know not save in this, such gift be allowed to man,
That out of three sounds, he frame, not a fourth sound, but a star.
Consider it well: each tone of our scale in itself is naught,
It is everywhere in the world: loud, soft—all is said.
Give it to me to use, I mix it with two in my thought,
And there! Ye have seen, and heard, consider, and bow the head."



St. John's College, Shanghai.

By REV. F. L. HAWKS POTT, D.D.

THE visitor to Shanghai, by continuing along the Jessfield Road, beyond the Bubbling Well, will come, after a drive of two miles, to the lane leading to St. John's College. The approach to the College is not at all attractive, as but little of the buildings are in sight until the entrance to the grounds has been reached. Upon passing through the gate a scene very pleasing to the eye comes into view. Just in front, at the back of the campus, is situated the main building, a large



THE COLLEGE FACULTY.

quadrangular structure; upon its right flank, built at a right angle to it, is the Science Hall, and upon the left is the new dormitory building, "Yen Hall," now in process of erection.

All of the buildings are constructed of grey brick with red trimmings, and are uniform in appearance. The roofs preserve the graceful lines seen in the roofs of Chinese temples and pagodas, and accordingly the architecture



THE MAIN BUILDING.



THE SCIENCE HALL.

has been wittily called "Eurasian," as it is a combination of the European and Asiatic styles. The general effect is certainly artistic, and the group of

buildings are extremely picturesque. Here is carried on one of the largest educational works in China, and one productive of important results.

St. John's College consists of preparatory and collegiate departments, the former being a four years' course of study, and the latter three or four years'. There are three schools in the collegiate department, the science and arts, the medical, and the theological. In the preparatory department there are at present some 200 students; in the collegiate about fifty.

An entrance examination is held at the close of the year for admission into the preparatory department, and only those stu-



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dents already possessing some knowledge of the English language are accepted. The demand for the education offered is very great, and at the last entrance examination there were 246

applicants, of which number only fifty could be admitted, owing to lack of dormitory accommodation. The tuition fee is \$180 Mex. per year.

The aim of the preparatory department is to give the students sufficient grounding in English to enable them to pursue higher courses in the collegiate department, where all the instruction in mathematics, the natural sciences, history, economics, psychology, logic, etc., is given in the English language.

The physical development of the students is looked after very carefully, and all the students receive regular military drill. The faculty at present consists of the Rev. F. L. Hawks Pott, D.D. (President), Prof. F. C. Cooper, Department of Natural Science, Dr. C. S. F. Lincoln, Department of Anatomy and Physiology, Prof. S. B. Giles, Department of English Literature, Prof. W. W. Yen, Department of Logic and Psychology, Prof. M. P. Walker, Department of Mathematics, and the Rev. Prof. A. S. Mann, Department of History and Economics. Dr. H. W. Boone is Dean of the Medical Faculty, and has associated with him as a staff of Professors, Dr. C. S. F. Lincoln, Prof. F. C. Cooper, and Dr. W. H. Jefferys. Bishop Graves acts as Dean of the Theological School, and is assisted by the clerical members of the faculty.

The young men educated at St. John's, upon graduation, are of service to their country in many ways. A large number follow the calling of the teacher, and thus help in the introduction of the new learning into China. Some become doctors, some clergymen, some enter the employ of the Government in the Customs Department, or become interpreters and translators, and some enter commercial life.

A very active Alumni Association is in existence, consisting of all those who have completed the course at the College. At present it counts eighty members. This association was instrumental in raising over \$14,000 Mex. towards the erection of the new College Building.

In accordance with its motto, the aim of St. John's College is the dissemination of "Light and Truth" in China.

It believes that reform and progress are impossible until the clouds of ignorance and falsehood now enveloping the land have been dissipated, and that this can only be accomplished by the positive work of giving an enlightened education.



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